

“Sri Aurobindo always loved deeply his Motherland. But he wished her to be great, noble, pure and worthy of her big mission in the world. He refused to let her sink to the sordid and vulgar level of blind self-interest and ignorant prejudices. This is why, in full conformity to his will, we lift high the standard of truth, progress and transformation of mankind, without caring for those who, through ignorance, stupidity, envy or bad will, seek to soil it and drag it down into the mud. We carry it very high so that all who have a soul may see it and gather round it.”

– The Mother

WHAT THE MOTHER ASKS OF US?

“As Chaitanya ceased to be Nimai Pandit and became Krishna, became Radha, became Balaram, so every one of us must cease to cherish his separate life and live in the nation. The hope of national regeneration must absorb our minds as the idea of salvation absorbs the mind of the mumukṣu. Our tyāga must be complete as the tyāga of the nameless ascetic... We are still hesitating between ourselves and the country; we would give one anna to the service of the Mother and keep fifteen for ourselves, our wives, our children, our property, our fame and reputation, our safety, our ease. The Mother asks all before she will give herself. Not until Surath Raja offered the blood of his veins did the Mother appear to him and ask him to choose his boon. Not until Shivaji was ready to offer his head at the feet of the Mother, did Bhavani in visible form stay his hand and gave him the command to free his people...

Regeneration is literally re-birth, and re-birth comes not by the intellect, not by the fullness of the purse, not by policy, not by change of machinery, but by the getting of a new heart, by throwing away all that we are into the fire of sacrifice and being reborn in the Mother. Self-abandonment is the demand made upon us. She asks of us, ‘How many will live for me? How many will die for me?’ and awaits our answer.”

– Sri Aurobindo

THE IMMORTAL INDIA

DIARY

2005

The Greatness of India and its Culture

In the words of

Sri Aurobindo and the Mother

"India is a protected land, the land of Sri Aurobindo"

—The Mother

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BIRTHDAYS

ANNIVERSARIES

IMPORTANT DATES IN THE ASHRAM

| | |
|--|---------|
| <i>The Mother's Birthday (Darshan Day)</i> | 21 Feb. |
| <i>Foundation of Auroville</i> | 28 Feb. |
| <i>The Supramental Manifestation</i> | 29 Feb. |
| <i>The Mother's First Arrival in Pondicherry</i> | 29 Mar. |
| <i>Sri Aurobindo's Arrival in Pondicherry</i> | 4 Apr. |
| <i>The Mother's Final Arrival in Pondicherry (Darshan Day)</i> | 24 Apr. |
| <i>Sri Aurobindo's Birthday (Darshan Day)</i> | 15 Aug. |
| <i>The Mother's Mahasamadhi</i> | 17 Nov. |
| <i>The Mother's Body Laid To Rest</i> | 20 Nov. |
| <i>Siddhi Day (Darshan Day)</i> | 24 Nov. |
| <i>Sri Aurobindo's Mahasamadhi</i> | 5 Dec. |
| <i>Sri Aurobindo's Body Laid To Rest</i> | 9 Dec. |

LIST OF HOLIDAYS

| | | | |
|-------------------------|---------|---------------------------|---------|
| <i>Lohri</i> | Jan. 13 | <i>Mahavir Jayanti</i> | Apr. 22 |
| <i>Makar Sankranti</i> | Jan. 14 | <i>Buddha Poornima</i> | May 23 |
| <i>Pongal</i> | Jan. 14 | <i>Independence Day</i> | Aug. 15 |
| <i>Id-Ul-Zuha</i> | Jan. 21 | <i>Raksha Bandhan</i> | Aug. 19 |
| <i>Republic Day</i> | Jan. 26 | <i>Janamashtami</i> | Aug. 27 |
| <i>Basant Panchami</i> | Feb. 13 | <i>Ganesh Chaturthi</i> | Sep. 7 |
| <i>Moharram</i> | Feb. 20 | <i>Anant Chaudas</i> | Sep. 17 |
| <i>Ravidaas Jayanti</i> | Feb. 24 | <i>Gandhi Jayanti</i> | Oct. 2 |
| <i>Shiv Ratri</i> | Mar. 8 | <i>Dashahara</i> | Oct. 12 |
| <i>Holi</i> | Mar. 24 | <i>Valmiki Jayanti</i> | Oct. 17 |
| <i>Dhulendi</i> | Mar. 25 | <i>Deepawali</i> | Nov. 1 |
| <i>Good Friday</i> | Apr. 8 | <i>Goverdhan Pooja</i> | Nov. 2 |
| <i>Ugadi</i> | Apr. 9 | <i>Bhaiya Dooj</i> | Nov. 3 |
| <i>Baisakhi</i> | Apr. 13 | <i>Id-Ul-Fitar</i> | Nov. 4 |
| <i>Ram Navami</i> | Apr. 18 | <i>Guru Nanak Jayanti</i> | Nov. 15 |
| | | <i>Christmas Day</i> | Dec. 25 |

“We are no ordinary race. We are a people ancient as our hills and rivers and we have behind us a history of manifold greatness, not surpassed by any other race. We are the descendents of those who performed tapasya and underwent unheard-of austerities for the sake of spiritual gain and of their own will submitted to all the sufferings of which humanity is capable. We are the children of those mothers who ascended with a smile the funeral pyre that they might follow their husbands to another world. We are people to whom suffering is welcome and who have a spiritual strength within them, greater than any physical force. We are a people in whom God has chosen to manifest Himself more than any other at many great moments of our history.”

– Sri Aurobindo

* * *

“The body is bound to its surroundings, but the heart exceeds them, and I carry the love of India with me even to the coldest climes. The soul is yet more free. It will be well when every Indian, instead of taking a waxlike stamp from his foreign surroundings, is able to carry India with him wherever he goes. For that will mean that India is destined to conquer and place her stamp upon the whole world.”

– Sri Aurobindo

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“These hollow worm-eaten outsides of Hinduism crumbling so sluggishly, so fatally to some sudden and astonishing dissolution, do not frighten me. Within them I find the soul of a civilisation alive, though sleeping. I see upon it the consoling sentence of God, ‘Because thou hast believed in me, therefore thou shalt live and not perish.’ ”

– Sri Aurobindo

* * *

“Spirituality is India’s only politics, the fulfillment of the Sanatana Dharma its only Swaraj. I have no doubt we shall have to go through our Parliamentary period in order to get rid of the notion of Western democracy by seeing in practice how helpless it is to make nations blessed.”

– Sri Aurobindo

SANATANA DHARMA – THE ONLY TRUE NATIONALISM

“Then He placed the Gita in my hands. His strength entered into me and I was able to do the Sadhana of the Gita. I was not only to understand intellectually but to realise what Sri Krishna demanded of Arjuna and what He demands of those who aspire to do His work, to be free from repulsion and desire, to do work for Him without the demand for fruit, to renounce self-will and become a passive and faithful instrument in His hands, to have an equal heart for high and low, friend and opponent, success and failure, yet not to do His work negligently. I realized what the Hindu religion meant. We speak often of the Hindu religion, of the Sanatan Dharma, but few of us really know what that religion is. Other religions are preponderatingly religions of faith and profession, but the Sanatan Dharma is life itself; it is a thing that has not so much to be believed as lived. This is the Dharma that for the salvation of humanity was cherished in the seclusion of this peninsula from of old. It is to give this religion that India is rising. She does not rise as other countries do, for self or when she is strong, to trample on the weak. She is rising to shed the eternal light entrusted to her over the world. India has always existed for humanity and not for herself and it is for humanity and not for herself that she must be great.”

“Therefore this was the next thing He pointed out to me, – ...He showed me His wonders and made me realise the utter truth of the Hindu religion. I had had many doubts before. I was brought up in England amongst foreign ideas and an atmosphere entirely foreign. About many things in Hinduism I had once been inclined to believe that they were imaginations, that there was much of dream in it, much that was delusion and Maya. But now day after day I realised in the mind, I realised in the heart, I realised in the body the truths of the Hindu religion. They became living experiences to me, and things were opened to me which no material science could explain.”

“When I first approached Him... at that time, I hardly had a living faith in Him. The agnostic was in me, the atheist was in me, the sceptic was in me and I was not absolutely sure that there was a God at all. I did not feel His presence. Yet something drew me to the truth of the Vedas, the truth of the Gita, the truth of the Hindu religion. I felt there must be a mighty truth somewhere in this Yoga, a mighty truth in this religion based on the Vedanta. So when I turned to the Yoga and resolved to practise it and find out if my idea was right, I did it in this spirit and with this prayer to Him, ‘If Thou art, then Thou knowest my heart. Thou knowest that I do

Sanatana Dharma – The Only True Nationalism

not ask for Mukti, I do not ask for anything which others ask for. I ask only for strength to uplift this nation, I ask only to be allowed to live and work for this people whom I love and to whom I pray that I may devote my life.”

“In the communion of Yoga two messages came. The first message said, ‘I have given you a work and it is to help to uplift this nation...’ The second message came and it said, ‘Something has been shown to you in this year of seclusion, something about which you had your doubts and it is the truth of the Hindu religion. It is this religion that I am raising up before the world, it is this that I have perfected and developed through the Rishis, saints and Avatars, and now it is going forth to do my work among the nations. I am raising up this nation to send forth my word. This is the Sanatan Dharma, this is the eternal religion which you did not really know before, but which I have now revealed to you. The agnostic and the sceptic in you have been answered, for I have given you proofs within and without you, physical and subjective, which have satisfied you. When you go forth, speak to your nation always this word, that it is for the Sanatan Dharma that they arise, it is for the world and not for themselves that they arise. I am giving them freedom for the service of the world. When therefore it is said that India shall rise, it is the Sanatan Dharma that shall rise. When it is said that India shall be great, it is the Sanatan Dharma that shall be great. When it is said that India shall expand and extend herself, it is the Sanatan Dharma that shall expand and extend itself over the world. It is for the Dharma and by the Dharma that India exists.’ ”

“The name of your society is ‘Society for the Protection of Religion’. Well, the protection of the religion, the protection and upraising before the world of the Hindu religion, that is the work before us. But what is the Hindu religion ? What is this religion which we call Sanatan, eternal ? It is the Hindu religion only because the Hindu nation has kept it, because in this Peninsula it grew up in the seclusion of the sea and the Himalayas, because in this sacred and ancient land it was given as a charge to the Aryan race to preserve through the ages. But it is not circumscribed by the confines of a single country, it does not belong peculiarly and for ever to a bounded part of the world. That which we call the Hindu religion is really the eternal religion, because it is the universal religion which embraces all others. If a religion is not universal, it cannot be eternal. A narrow religion, a sectarian religion, an exclusive religion can live only for a limited time and a limited purpose. This is the one religion that can triumph over

Sanatana Dharma – The Only True Nationalism

materialism by including and anticipating the discoveries of science and the speculations of philosophy. It is the one religion which impresses on mankind the closeness of God to us and embraces in its compass all the possible means by which man can approach God. It is the one religion which insists every moment on the truth which all religions acknowledge that He is in all men and all things and that in Him we move and have our being. It is the one religion which enables us not only to understand and believe this truth but to realise it with every part of our being. It is the one religion which shows the world what the world is, that it is the Lila of Vasudeva. It is the one religion which shows us how we can best play our part in that Lila, its subtlest laws and its noblest rules. It is the one religion which does not separate life in any smallest detail from religion, which knows what immortality is and has utterly removed from us the reality of death.”

“I say that it is the Sanatan Dharma which for us is nationalism. This Hindu nation was born with the Sanatan Dharma, with it it moves and with it it grows. When the Sanatan Dharma declines, then the nation declines, and if the Sanatan Dharma were capable of perishing, with the Sanatan Dharma it would perish. The Sanatan Dharma, that is nationalism.”

Saturday, January _____

1

_____ पौष कृष्ण, पंचमी

“[Hinduism] has always known in its heart that religion, if it is to be a reality for the mass of men and not only for a few saints and thinkers, must address its appeal to the whole of our being, not only to the suprarational and the rational parts, but to all the others. The imagination, the emotions, the aesthetic sense, even the very instincts of the half-subconscient parts must be taken into the influence.”

Sunday, January _____



_____ पौष कृष्ण, षष्ठी

“Here is a philosophy which founds itself on the immediate reality of the Infinite, the pressing claim of the Absolute. And this is not as a thing to speculate about, but as a real presence and a constant Power which demands the soul of man and calls it. Here is a mentality which sees the Divine in Nature and man and animal and inanimate thing, God at the beginning, God in the middle, God at the end, God everywhere.”

Monday, January _____

३

_____ पौष कृष्ण, सप्तमी

“And all this is not a permissible poetical play of the imagination that need not be taken too seriously by life, but is put forward as a thing to be lived, realised, put at the back even of outward action, turned into stuff of thought, feeling and conduct! And whole disciplines are systematised for this purpose, disciplines which men still practise! And whole lives are given up to this pursuit of the supreme Person, the universal Godhead, the One, the Absolute, the Infinite!”

Tuesday, January _____

4

_____ पौष कृष्ण, अष्टमी

“And to pursue this immaterial aim men are still content to abandon the outward life and society and home and family and their most cherished pursuits and all that has to a rational mind a substantial and ascertainable value! Here is a country which is still heavily coloured with the ochre tint of the garb of the Sannyasin, where the Beyond is still preached as a truth and men have a living belief in other worlds and reincarnation and a whole army of antique ideas whose truth is quite unverifiable by the instruments of physical Science. Here the experiences of Yoga are held to be as true or more true than the experiments of the laboratory.”

Wednesday, January _____

5

_____ पौष कृष्ण, नवमी

“The rites, ceremonies, system of cult and worship of Hinduism can only be understood if we remember its fundamental character. It is in the first place a non-dogmatic inclusive religion and would have taken even Islam and Christianity into itself, if they had tolerated the process. All that it has met on its way it has taken into itself, content if it could put its forms into some valid relation with the truth of the supraphysical worlds and the truth of the Infinite.”

Thursday, January _____

6

_____ पौष कृष्ण, दशमी

“Religion must lead man towards the suprarational, the spiritual truth and it must take the aid of the illumined reason on the way, but it cannot afford to neglect to call Godwards the rest of our complex nature. And it must take too each man where he stands and spiritualise him through what he can feel and not at once force on him something which he cannot yet grasp as a true and living power. That is the sense and aim of all those parts of Hinduism which are specially stigmatised as irrational or antirational by the positivist intelligence.”

Friday, January _____

7

_____ पौष कृष्ण, द्वादशी

“... the European mind has failed to understand this plain necessity or has despised it. It insists on ‘purifying’ religion, by the reason and not by the spirit, on ‘reforming’ it, by the reason and not by the spirit. And we have seen what were the results of this kind of purification and reformation in Europe. The infallible outcome of that ignorant doctoring has been first to impoverish and then slowly to kill religion; the patient has fallen a victim to the treatment, while he might well have survived the disease!”

Sat/Sun, January

8/9

पौष कृष्ण, १३ / १४

“Morality is for the Western mind mostly a thing of outward conduct; but conduct for the Indian mind is only one means of expression and sign of a soul-state. Hinduism only incidentally strings together a number of commandments for observance, a table of moral laws; more deeply it enjoins a spiritual or ethical purity of the mind with action as one outward index. It says strongly enough, almost too strongly, ‘Thou shouldst not kill,’ but insists more firmly on the injunction, ‘Thou shalt not hate, thou shalt not yield to greed, anger or malice,’ for these are the roots of killing.”

Monday, January 10

अमावस्या

“....Hinduism admits relative standards, a wisdom too hard for the European intelligence. Non-injuring is the very highest of its laws, *ahimsā paramo dharmah*; still it does not lay it down as a physical rule for the warrior, but insistently demands from him mercy, chivalry, respect for the non-belligerent, the weak, the unarmed, the vanquished, the prisoner, the wounded, the fugitive, and so escapes the unpracticality of a too absolutist rule for all life. A misunderstanding of this inwardness and this wise relativity is perhaps responsible for much misrepresentation.”

Tuesday, January

11

पौष शुक्ल, प्रथमा

“The Western ethicist likes to have a high standard as a counsel of perfection and is not too much concerned if it is honoured more by the breach than by the observance; Indian ethics puts up an equally high and often higher standard; but less concerned with high professions than with the truth of life, it admits stages of progress and in the lower stages is satisfied if it can moralise as much as possible those who are not yet capable of the highest ethical concepts and practice.”

Wednesday, January _____

12

पौष शुक्ल, द्वितीया

“We are Hindus and naturally spiritual in our temperament, because the work which we have to do for humanity is a work which no other nation can accomplish... The grand workshop of spiritual experiment, the laboratory of the soul has been India...”

“The Mahomedans base their separateness and their refusal to regard themselves as Indians first and Mahomedans afterwards on the existence of great Mahomedan nations to which they feel themselves more akin, in spite of our common birth and blood, than to us. Hindus have no such resource. For good or evil, they are bound to the soil and to the soil alone. They cannot deny their Mother, neither can they mutilate her. Our ideal therefore is an Indian Nationalism, largely Hindu in its spirit and traditions, because the Hindu made the land and the people and persists by the greatness of his past, his civilisation and his culture and his invincible virility, in holding it, but wide enough also to include the Moslem and his culture and traditions and absorb them into itself.”

Friday, January

14

पौष शुक्ल, पंचमी

“But it (*Bande Mataram*) is not a religious song: it is a national song and the Durga spoken of is India as the Mother. Why should not the Muslims accept it? It is an image used in poetry. In the Indian conception of nationality, the Hindu view would naturally be there. If it cannot find a place there, the Hindus may as well be asked to give up their culture.”

Sat/Sun, January

15/16

पौष शुक्ल, ६ / ७

“As for the Hindu-Muslim affair I saw no reason why the greatness of India’s past or her spirituality should be thrown into the waste paper basket in order to conciliate the Moslems who would not at all be conciliated by such policy.”

HINDUISM – THE SANATANA DHARMA

“We have one standard that is at once universal and particular, the eternal religion, which is the basis, permanent and always inherent in India, of the shifting, mutable and multiform thing we call Hinduism.... The eternal religion is to realise God in our inner life and our outer existence, in society not less than in the individual. *Eṣa dharmah sanātanaḥ.*”

“The religious culture which now goes by the name of Hinduism... gave itself no name, because it set itself no sectarian limits; it claimed no universal adhesion, asserted no sole infallible dogma, set up no single narrow path or gate of salvation; it was less a creed or cult than a continuously enlarging tradition of the Godward endeavour of the human spirit. An immense many-sided many-staged provision for a spiritual self-building and self-finding, it had some right to speak of itself by the only name it knew, the eternal religion, *sanātana dharmā*. It is only if we have a just and right appreciation of this sense and spirit of Indian religion that we can come to an understanding of the true sense and spirit of Indian culture.

Now just here is the first baffling difficulty over which the European mind stumbles; for it finds itself unable to make out what Hindu religion is. Where, it asks, is its soul? where is its mind and fixed thought? where is the form of its body? How can there be a religion which has no rigid dogmas demanding belief on pain of eternal damnation, no theological postulates, even no fixed theology, no credo, distinguishing it from antagonistic or rival religions? How can there be a religion which has no papal head, no governing ecclesiastic body, no church, chapel or congregational system, no binding religious form of any kind obligatory on all its adherents, no one administration and discipline? For the Hindu priests are mere ceremonial officiants without any ecclesiastical authority or disciplinary powers and the Pundits are mere interpreters of the Shastra, not the law-givers of the religion or its rulers. How again can Hinduism be called a religion when it admits all beliefs, allowing even a kind of high-reaching atheism and agnosticism and permits all possible spiritual experiences, all kinds of religious adventures?”

“Indian religion founded itself on the conception of a timeless, nameless and formless Supreme, but it did not feel called upon, like the narrower and more ignorant monotheisms of the younger races, to deny or abolish all intermediary forms and names and powers and personalities of the Eternal and Infinite. A colourless monism or a pale vague transcendental Theism was not its beginning, its middle and its end. The one Godhead is

worshipped as the All, for all in the universe is he or made out of his being or his nature. But Indian religion is not therefore pantheism; for beyond this universality it recognises the supracosmic Eternal. Indian polytheism is not the popular polytheism of ancient Europe; for here the worshipper of many gods still knows that all his divinities are forms, names, personalities and powers of the One; his gods proceed from the one Purusha, his goddesses are energies of the one divine Force. Those ways of Indian cult which most resemble a popular form of Theism, are still something more; for they do not exclude, but admit the many aspects of God. Indian image-worship is not the idolatry of a barbaric or undeveloped mind; for even the most ignorant know that the image is a symbol and support and can throw it away when its use is over. The later religious forms which most felt the impress of the Islamic idea, like Nanak's worship of the timeless One, Akala, and the reforming creeds of today, born under the influence of the West, yet draw away from the limitations of Western or Semitic monotheism. Irresistibly they turn from these infantile conceptions towards the fathomless truth of Vedanta. The divine Personality of God and his human relations with man are strongly stressed by Vaishnavism and Shaivism as the most dynamic Truth; but that is not the whole of these religions, and this divine Personality is not the limited magnified-human personal God of the West. Indian religion cannot be described by any of the definitions known to the occidental intelligence. In its totality it has been a free and tolerant synthesis of all spiritual worship and experience. Observing the one Truth from all its many sides, it shut out none. It gave itself no specific name and bound itself by no limiting distinction. Allowing separative designations for its constituting cults and divisions, it remained itself nameless, formless, universal, infinite, like the Brahman of its agelong seeking. Although strikingly distinguished from other creeds by its traditional scriptures, cults and symbols, it is not in its essential character a credal religion at all but a vast and many-sided, an always unifying and always progressive and self-enlarging system of spiritual culture.

It is necessary to emphasise this synthetic character and embracing unity of the Indian religious mind, because otherwise we miss the whole meaning of Indian life and the whole sense of Indian culture.”

1. The Three Fundamentals of Hinduism

“...if we are asked, ‘But after all what is Hinduism, what does it teach, what does it practise, what are its common factors?’ we can answer that Indian religion is founded upon three basic ideas or rather three

Hinduism – The Sanatana Dharma

fundamentals of a highest and widest spiritual experience. First comes the idea of the One Existence of the Veda to whom sages give different names, the One without a second of the Upanishads who is all that is and beyond all that is, the Permanent of the Buddhists, the Absolute of the Illusionists, the supreme God or Purusha of the Theists who holds in his power the soul and Nature, – in a word the Eternal, the Infinite. This is the first common foundation; but it can be and is expressed in an endless variety of formulas by the human intelligence. To discover and closely approach and enter into whatever kind or degree of unity with this Permanent, this Infinite, this Eternal, is the highest height and last effort of its spiritual experience. That is the first universal credo of the religious mind of India.

Admit in whatever formula this foundation, follow this great spiritual aim by one of the thousand paths recognised in India or even any new path which branches off from them and you are at the core of the religion. For its second basic idea is the manifold way of man's approach to the Eternal and Infinite. The Infinite is full of many infinities and each of these infinities is itself the very Eternal. And here in the limitations of the cosmos God manifests himself and fulfils himself in the world in many ways, but each is the way of the Eternal. For in each finite we can discover and through all things as his forms and symbols we can approach the Infinite; all cosmic powers are manifestations, all forces are forces of the One. The gods behind the workings of Nature are to be seen and adored as powers, names and personalities of the one Godhead. An infinite Conscious-Force, executive Energy, Will or Law, Maya, Prakriti, Shakti or Karma, is behind all happenings, whether to us they seem good or bad, acceptable or unacceptable, fortunate or adverse. The Infinite creates and is Brahma; it preserves and is Vishnu; it destroys or takes to itself and is Rudra or Shiva. The supreme Energy beneficent in upholding and protection is or else formulates itself as the Mother of the worlds, Luxmi or Durga. Or beneficent even in the mask of destruction, it is Chandi or it is Kali, the dark Mother. The One Godhead manifests himself in the form of his qualities in various names and godheads. The God of divine love of the Vaishnava, the God of divine power of the Shakta appear as two different godheads; but in truth they are the one infinite Deity in different figures. One may approach the Supreme through any of these names and forms, with knowledge or in ignorance; for through them and beyond them we can proceed at last to the supreme experience.

One thing however has to be noted that while many modernised Indian

religionists tend, by way of an intellectual compromise with modern materialistic rationalism, to explain away these things as symbols, the ancient Indian religious mentality saw them not only as symbols but as world-realities, – even if to the Illusionist realities only of the world of Maya. For between the highest unimaginable Existence and our material way of being the spiritual and psychic knowledge of India did not fix a gulf as between two unrelated opposites. It was aware of other psychological planes of consciousness and experience and the truths of these supraphysical planes were no less real to it than the outward truths of the material universe. Man approaches God at first according to his psychological nature and his capacity for deeper experience, *svabhāva*, *adhikāra*. The level of Truth, the plane of consciousness he can reach is determined by his inner evolutionary stage. Thence comes the variety of religious cult, but its data are not imaginary structures, inventions of priests or poets, but truths of a supraphysical existence intermediate between the consciousness of the physical world and the ineffable superconscience of the Absolute.

The idea of strongest consequence at the base of Indian religion is the most dynamic for the inner spiritual life. It is that while the Supreme or the Divine can be approached through a universal consciousness and by piercing through all inner and outer Nature, That or He can be met by each individual soul in itself, in its own spiritual part, because there is something in it that is intimately one or at least intimately related with the one divine Existence. The essence of Indian religion is to aim at so growing and so living that we can grow out of the Ignorance which veils this self-knowledge from our mind and life and become aware of the Divinity within us. These three things put together are the whole of Hindu religion, its essential sense and, if any credo is needed, its credo.”

2. The Superficial or Narrow Hinduism

“...the Indian governs his life not by the Shastra but by custom and the opinion of the nearest Brahmin. In practice this resolves itself into certain observances and social customs of which he understands neither the spiritual meaning nor the practical utility. To venerate the Scriptures without knowing them and to obey custom in their place; to reverence all Brahmins whether they are venerable or despicable; to eat nothing cooked by a social inferior; to marry one’s daughter before puberty and one’s son as soon as possible after it; to keep women ignorant and domestically useful; to bathe scrupulously and go through certain fixed ablutions; to

eat on the floor and not at a table; to do one's devotions twice a day without understanding them; to observe a host of meaningless minutiae in one's daily conduct; to keep the Hindu holidays, when an image is set up, worshipped and thrown away,— this in India is the minimum of religion. This is glorified as Hinduism and the *Sanātana Dharma*. If, in addition, a man has emotional or ecstatic piety, he is a Bhakta; if he can talk fluently about the Veda, Upanishads, Darshanas and Puranas, he is a *Jñānī*. If he puts on a yellow robe and does nothing, he is a *tyāgi* or *sannyāsin*. The latter is liberated from the ordinary dharma, but only if he does nothing but beg and vegetate.”

3. The Wider Hinduism – The Future World-Religion

“The world moves through an indispensable interregnum of free thought and materialism to a new synthesis of religious thought and experience, a new religious world-life free from intolerance, yet full of faith and fervour, accepting all forms of religion because it has an unshakable faith in the One. The religion which embraces Science and faith, Theism, Christianity, Mahomedanism and Buddhism and yet is none of these, is that to which the World-Spirit moves. In our own, which is the most sceptical and the most believing of all, the most sceptical because it has questioned and experimented the most, the most believing because it has the deepest experience and the most varied and positive spiritual knowledge, – that wider Hinduism which is not a dogma or combination of dogmas but a law of life, which is not a social framework but the spirit of a past and future social evolution, which rejects nothing but insists on testing and experiencing everything and when tested and experienced turning it to the soul's uses, in this Hinduism we find the basis of the future world-religion. This *sanātana dharma* has many scriptures, Veda, Vedanta, Gita, Upanishad, Darshana, Purana, Tantra, nor could it reject the Bible or the Koran; but its real, most authoritative scripture is in the heart in which the Eternal has His dwelling. It is in our inner spiritual experiences that we shall find the proof and source of the world's Scriptures, the law of knowledge, love and conduct, the basis and inspiration of Karmayoga.”

Monday, January

17

पौष शुक्ल, अष्टमी

“There is a mighty law of life, a great principle of human evolution, a body of spiritual knowledge and experience of which India has always been destined to be guardian, exemplar and missionary. This is the *sanātana dharma*; the eternal religion. Under the stress of alien impacts she has largely lost hold not of the structure of that *dharma*, but of its living reality. For the religion of India is nothing if it is not lived. It has to be applied not only to life, but to the whole of life; its spirit has to enter into and mould our society, our politics, our literature, our science, our individual character, affections and aspirations. To understand the heart of this *dharma*, to experience it as a truth, to feel the high emotions to which it rises and to express and execute it in life is what we understand by Karmayoga.”

Tuesday, January 18 पौष शुक्ल, नवमी

“The average Hindu is right in his conception of religion as dharma, to live according to holy rule; but the holy rule is not a mass of fugitive and temporary customs, but this, to live for God in oneself and others and not for oneself only, to make the whole life a sadhana the object of which is to realise the Divine in the world by work, love and knowledge.”

Wednesday, January _____

19

पौष शुक्ल, दशमी

“The inner principle of Hinduism, the most tolerant and receptive of religious systems, is not sharply exclusive like the religious spirit of Christianity or Islam; as far as that could be without loss of its own powerful idiosyncrasy and law of being, it has been synthetic, acquisitive, inclusive. Always it has taken in from every side and trusted to the power of assimilation that burns in its spiritual heart and in the white heat of its flaming centre to turn even the most unpromising material into forms for its spirit.”

Thursday, January **20** पौष शुक्ल, एकादशी

“...the foundations of Hinduism are truth and manhood, *eṣa dharmah sanātanaḥ*. Hinduism is no sect or dogmatic creed, no bundle of formulas, no set of social rules, but a mighty, eternal and universal truth. It has learned the secret of preparing man’s soul for the divine consummation of identity with the infinite existence of God; rules of life and formulas of belief are only sacred and useful when they help that great preparation.”

Friday, January _____

21

पौष शुक्ल, द्वादशी

“The genius of the Hindu is not for pure action, but for thought and aspiration realised in action, the spirit premeditating before the body obeys the inward command. The life of the Hindu is inward and his outward life aims only at reproducing the motions of his spirit. This intimate relation of his thought and his actions is the secret of his perpetual vitality. His outward life, like that of other nations, is subject to growth and decay, to periods of greatness and periods of decline, but while other nations have a limit and a term, he has none.”

“I do not take the same view of the Hindu religion as Jawaharlal [Nehru]. Religion is always imperfect because it is a mixture of man’s spirituality with his endeavours that come in in trying to sublimate ignorantly his lower nature. Hindu religion appears to me as a cathedral-temple, half in ruins, noble in the mass, often fantastic in detail but always fantastic with a significance – crumbling or badly outworn in places, but a cathedral-temple in which service is still done to the Unseen and its real presence can be felt by those who enter with the right spirit.”

Monday, January

24

पौष शुक्ल, चतुर्दशी

“These hollow worm-eaten outsides of Hinduism crumbling so sluggishly, so fatally to some sudden and astonishing dissolution, do not frighten me. Within them I find the soul of a civilisation alive, though sleeping. I see upon it the consoling sentence of God, ‘Because thou hast believed in me, therefore thou shalt live and not perish.’ ”

Tuesday, January 25

पूर्णिमा

“Also, I look through the garnished outsides, gaudy, not beautiful, pretentious, not great, boastful, not secure, of this vaunting, aggressive, dominant Europe and I have seen written on the heart of its civilisation a sentence of death and mounting already from the heart to the brain an image of annihilation....”

“Hindu thought and literature might almost be accused of a tyrannously pervading ethical obsession; everywhere the ethical note recurs. The idea of the Dharma is, next to the idea of the Infinite, its major chord; Dharma ...is its foundation of life. There is no ethical idea which it has not stressed, put in its most ideal and imperative form, enforced by teaching, injunction, parable, artistic creation, formative examples. Truth, honour, loyalty, fidelity, courage, chastity, love, long-suffering, self-sacrifice, harmlessness, forgiveness, compassion, benevolence, beneficence are its common themes, are in its view the very stuff of a right human life, the essence of man’s Dharma.”

Thursday, January _____

27

माघ कृष्ण, द्वितीया

“Buddhism with its high and noble ethics, Jainism with its austere ideal of self-conquest, Hinduism with its magnificent examples of all sides of the Dharma are not inferior in ethical teaching and practice to any religion or system, but rather take the highest rank and have had the strongest effective force. For the practice of these virtues in older times there is abundant internal and foreign evidence.”

Friday, January

28

माघ कृष्ण, तृतीया

“The peculiarity of the Indian eye of thought is that it looks through the form, looks even through the force, and searches for the spirit in things everywhere. The peculiarity of the Indian will in life is that it feels itself to be unfulfilled, not in touch with perfection, not permanently justified in any intermediate satisfaction if it has not found and does not live in the truth of the spirit. The Indian idea of the world, of Nature and of existence is not physical, but psychological and spiritual. Spirit, soul, consciousness are not only greater than inert matter and inconscient force, but they precede and originate these lesser things.”

“If anyone thinks that we are merely intellectual beings, he is not a Hindu. Hinduism leaves the glorification of intellectuality to those who have never seen God. She is commissioned by Him to speak only of his greatness and majesty and she has so spoken for thousands of years. When we first received a European education, we allowed ourselves to be misled by the light of science. Science is a light within a limited room, not the sun which illumines the world. The *aparā vidyā* is the sum of science but there is a *higher vidyā*, a mightier knowledge.”

Monday, January

31

माघ कृष्ण, षष्ठी

“Whoever has once felt the glory of God within him can never again believe that the intellect is supreme. There is a higher voice, there is a more unfailling oracle. It is in the heart where God resides. He works through the brain, but the brain is only one of His instruments. Whatever the brain may plan, the heart knows first and whoever can go beyond the brain to the heart, will hear the voice of the Eternal.”

Tuesday, February _____

1

_____ माघ कृष्ण, सप्तमी

“...religion and philosophy are too intimately one in this culture to be divided from each other. Indian philosophy is not a purely rational gymnastic of speculative logic in the air, an ultra-subtle process of thought-spinning and word-spinning like the greater part of philosophy in Europe; it is the organised intellectual theory of the intuitive ordering perception of all that is the soul, the thought, the dynamic truth, the heart of feeling and power of Indian religion.”

“ Indian religion is Indian spiritual philosophy put into action and experience. Whatever in the religious thought and practice of that vast, rich, thousand-sided, infinitely pliable, yet very firmly structured system we call Hinduism, does not in intention come under this description, – whatever its practice, – is either social framework or projection of ritual buttresses or survival of old supports and additions. Or else it is an excrescence and growth of corruption, a degradation of its truth and meaning in the vulgar mind, part of the debased mixtures that overtake all religious thinking and practice.”

Thursday, February _____

३

_____ माघ कृष्ण, नवमी

“The gods of this worship are, as every Indian knows, potent names, divine forms, dynamic personalities, living aspects of the one Infinite. Each Godhead is a form or derivation or dependent power of the supreme Trinity, each Goddess a form of the universal Energy, Conscious-Force or Shakti. But to the logical European mind monotheism, polytheism, pantheism are irreconcilable warring dogmas; oneness, many-ness, all-ness are not and cannot be different but concordant aspects of the eternal Infinite.”

Friday, February

4

माघ कृष्ण, दशमी

“The image to the Hindu is a physical symbol and support of the supraphysical; it is a basis for the meeting between the embodied mind and sense of man and the supraphysical power, force or presence which he worships and with which he wishes to communicate. But the average European has small faith in disembodied entities and, if they are at all, he would put them away into a category apart, another unconnected world, a separate existence. A nexus between the physical and supraphysical is to his view a meaningless subtlety admissible only in imaginative poetry and romance.”

“The Greeks had more light than the Christians who converted them; at that time there was gnosticism in Greece, and they were developing agnosticism and so forth. The Christians brought darkness rather than light.

That has always been the case with aggressive religions – they tend to overrun the earth. Hinduism on the other hand is passive and therein lies its danger...”

Monday, February _____

7

_____ माघ कृष्ण, त्रयोदशी

“I believe in an aggressive and expanding, not in a narrowly defensive and self-contracting Hinduism...”

Tuesday, February _____

8

_____ माघ कृष्ण, चतुर्दशी

“The spiritual perfection which opens before man is the crown of a long, patient, millennial outflowing of the spirit in life and nature. This belief in a gradual spiritual progress and evolution here is indeed the secret of the almost universal Indian acceptance of the truth of reincarnation. It is only by millions of lives in inferior forms that the secret soul in the universe, conscious even in the inconscient, *cetano acetaneṣu*, has arrived at humanity: it is only by hundreds or thousands, perhaps even millions of human lives that man can grow into his divine self-existence.”

“This belief in a gradual soul evolution with a final perfection or divine transcendence and human life as its first direct means and often repeated opportunity, is the pivot of the Indian conception of existence. This gives to our life the figure of an ascent in spirals or circles; and the long period of the ascent has to be filled in with human knowledge and human action and human experience. There is room within it for all terrestrial aims, activities and aspirations; there is place in the ascent for all types of human character and nature.”

“The pre-eminent value of the ancient Indian civilisation lay in the power with which it did this work, the profound wisdom and high and subtle skill with which it based society and ordered the individual life, and encouraged and guided the propensities of human nature and finally turned them all towards the realisation of its master idea. The mind it was training, while not called away from its immediate aims, was never allowed to lose sight of the use of life as a discipline for spiritual perfection and a passage to the Infinite.”

Friday , February

11

माघ शुक्ल, तृतीया

“A wider spiritual culture must recognise that the Spirit is not only the highest and inmost thing, but all is manifestation and creation of the Spirit. It must have a wider outlook, a more embracing range of applicability and, even, a more aspiring and ambitious aim of its endeavour. Its aim must be not only to raise to inaccessible heights the few elect, but to draw all men and all life and the whole human being upward, to spiritualise life and in the end to divinise human nature.”

“Indian asceticism is not a mournful gospel of sorrow or a painful mortification of the flesh in morbid penance, but a noble effort towards a higher joy and an absolute possession of the spirit. ...Practised not by the comparatively few who are called to it, but preached in its extreme form to all and adopted by unfit thousands, its values may be debased, counterfeits may abound and the vital force of the community lose its elasticity and its forward spring.”

Monday, February

14

माघ शुक्ल, षष्ठी

“It would be idle to pretend that such defects and untoward results have been absent in India. I do not accept the ascetic ideal as the final solution of the problem of human existence; but even its exaggerations have a nobler spirit behind them than the vitalistic exaggerations which are the opposite defect of Western culture.”

Tuesday, February **15** माघ शुक्ल, सप्तमी

“The mentality of the West has long cherished the aggressive and quite illogical idea of a single religion for all mankind, a religion universal by the very force of its narrowness, one set of dogmas, one cult, one system of ceremonies, one array of prohibitions and injunctions, one ecclesiastical ordinance. That narrow absurdity prances about as the one true religion which all must accept on peril of persecution by men here and spiritual rejection or fierce eternal punishment by God in other worlds.”

Wednesday, February

16

माघ शुक्ल, अष्टमी

“This grotesque creation of human unreason, the parent of so much intolerance, cruelty, obscurantism and aggressive fanaticism, has never been able to take firm hold of the free and supple mind of India. Men everywhere have common human failings, and intolerance and narrowness especially in the matter of observances there has been and is in India....But these things have never taken the proportions which they assumed in Europe.”

Thursday, February _____

17

माघ शुक्ल, नवमी

“There has played ever in India the saving perception of a higher and purer spiritual intelligence, which has had its effect on the mass mentality. Indian religion has always felt that since the minds, the temperaments, the intellectual affinities of men are unlimited in their variety, a perfect liberty of thought and of worship must be allowed to the individual in his approach to the Infinite.”

Friday, February

18

माघ शुक्ल, दशमी

“Religion is as much useful and in the same manner as any other form of culture, e.g., art, science, ethics, etc. All these help the development of man; they prepare the materials which will enrich his higher spiritual life. ...But as the other departments of culture – aesthetics, morals, science – can be abused, so religion also can be abused and in fact is very often abused. And as it is said, when the best thing degenerates it becomes the worst corruption – so it is with religion; when its great possibilities are abused it leads to the worst evils.”

Sat/Sun, February

19/20

माघ शुक्ल, ११ / १२

“The Indian scriptures and Indian tradition, in the Mahabharata and elsewhere, make room both for the spirituality of the renunciation of life and for the spiritual life of action. One cannot say that one only is the Indian tradition and that the acceptance of life and works of all kinds, *sarvakarmāṇi*, is un-Indian, European or western and unspiritual.”

Monday, February 21 माघ शुक्ल, त्रयोदशी

“The Indian idea of the world, of Nature and of existence is not physical, but psychological and spiritual. Spirit, soul, consciousness are not only greater than inert matter and inconscient force, but they precede and originate these lesser things. All force is power or means of a secret spirit; the Force that sustains the world is a conscious Will and Nature is its machinery of executive power. Matter is the body or field of a consciousness hidden within it, the material universe a form and movement of the Spirit.”

Tuesday, February **२२** माघ शुक्ल, चतुर्दशी

“Man himself is not a life and mind born of Matter and eternally subject to physical Nature, but a spirit that uses life and body. It is an understanding faith in this conception of existence, it is the attempt to live it out, it is the science and practice of this high endeavour, and it is the aspiration to break out in the end from this mind bound to life and matter into a greater spiritual consciousness that is the innermost sense of Indian culture. It is this that constitutes the much-talked-of Indian spirituality.”

Wednesday, February

23

माघ शुक्ल, चतुर्दशी

“Man in the Indian idea is a spirit veiled in the works of energy, moving to self-discovery, capable of Godhead. He is a soul that is growing through Nature to conscious self-hood; he is a divinity and an eternal existence; he is an ever-flowing wave of the God-ocean, an inextinguishable spark of the supreme Fire. Even, he is in his uttermost reality identical with the ineffable Transcendence from which he came and greater than the godheads whom he worships.”

Thursday, February 24

पूर्णिमा

“The rooted and fundamental conception of Vedanta is that there exists somewhere, could we but find it, available to experience or self-revelation, if denied to intellectual research, a single truth comprehensive and universal in the light of which the whole of existence would stand revealed and explained both in its nature and its end. This universal existence, for all its multitude of objects and its diversity of forces, is one in substance and origin; and there is an unknown quantity, X or Brahman to which it can be reduced, for from that it started and in and by that it still exists. This unknown quantity is called Brahman.”

Friday, February

25

फाल्गुन कृष्ण, प्रथमा

“All the old nations perished because in the pride of intellect they abandoned their *dharmā*, their religion. India, China still live. What was the force that enabled India beaten down and trampled by mailed fist and iron hoof ever to survive immortally ever to resist ever to crush down the conqueror of the hour at last beneath her gigantic foot, ever to raise her mighty head again to the stars. It is because she never lost hold of religion, never gave up her faith in the spirit.”

“Therefore the promise of Sri Krishna ever holds good; therefore the Adya-shakti, the mighty Chandi, ever descends when the people turn to her and tramples the Asura to pieces. Times change and a new kind of outer power rules over India in place of the Asuras of the East. But woe to India if she cast from her her eternal Dharma. The fate of the old nations shall then overtake her. Her name shall be cast out from the list of nations and her peoples become a memory and a legend upon the earth. Let her keep true to her Self and the Atmashakti, the eternal Force of the Self shall again strengthen and raise her.”

Monday, February

28

फाल्गुन कृष्ण, चतुर्थी

“The deepest heart, the inmost essence of religion, apart from its outward machinery of creed, cult, ceremony and symbol, is the search for God and the finding of God. Its aspiration is to discover the Infinite, the Absolute, the One, the Divine, who is all these things and yet no abstraction but a Being.”

Tuesday, March _____

1

_____ फाल्गुन कृष्ण, पंचमी

“Its work is a sincere living out of the true and intimate relations between man and God, relations of unity, relations of difference, relations of an illuminated knowledge, an ecstatic love and delight, an absolute surrender and service, a casting of every part of our existence out of its normal status into an uprush of man towards the Divine and a descent of the Divine into man.”

Wednesday, March _____



_____ फाल्गुन कृष्ण, षष्ठी

“All this has nothing to do with the realm of reason or its normal activities; its aim, its sphere, its process is suprarational. The knowledge of God is not to be gained by weighing the feeble arguments of reason for or against his existence: it is to be gained only by a self-transcending and absolute consecration, aspiration and experience. Nor does that experience proceed by anything like rational scientific experiment or rational philosophic thinking.”

Thursday, March _____

३

_____ फाल्गुन कृष्ण, सप्तमी

“Even in those parts of religious discipline which seem most to resemble scientific experiment, the method is a verification of things which exceed the reason and its timid scope. Even in those parts of religious knowledge which seem most to resemble intellectual operations, the illuminating faculties are not imagination, logic and rational judgment, but revelations, inspirations, intuitions, intuitive discernments that leap down to us from a plane of suprarational light.”

Friday, March _____

4

_____ फाल्गुन कृष्ण, अष्टमी

“The love of God is an infinite and absolute feeling which does not admit of any rational limitation and does not use a language of rational worship and adoration; the delight in God is that peace and bliss which passes all understanding.”

Sat/Sun, March _____ **5/6** _____ फाल्गुन कृष्ण, ९ / ११

“The surrender to God is the surrender of the whole being to a suprarational light, will, power and love and his service takes no account of the compromises with life which the practical reason of man uses as the best part of its method in the ordinary conduct of mundane existence. Wherever religion really finds itself, wherever it opens itself to its own spirit,—there is plenty of that sort of religious practice which is halting, imperfect, half-sincere, only half-sure of itself and in which reason can get in a word,—its way is absolute and its fruits are ineffable.”

Monday, March _____

7

_____ फाल्गुन कृष्ण, द्वादशी

“...religion in India limited itself by no one creed or dogma; it not only admitted a vast number of different formulations, but contained successfully within itself all the elements that have grown up in the course of the evolution of religion and refused to ban or excise any: it developed occultism to its utmost limits, accepted spiritual philosophies of all kinds, followed to its highest, deepest or largest outcome every possible line of spiritual realisation, spiritual experience, spiritual self-discipline.”

Tuesday, March _____

8

_____ फाल्गुन कृष्ण, त्रयोदशी

“Its method has been the method of evolutionary Nature herself, to allow all developments, all means of communication and action of the spirit upon the members, all ways of communion between man and the Supreme or Divine, to follow every possible way of advance to the goal and test it even to its extreme.”

“ All stages of spiritual evolution are there in man and each has to be allowed or provided with its means of approach to the spirit, an approach suited to its capacity, *adhikāra*. Even the primitive forms that survived were not banned but were lifted to a deeper significance, while still there was the pressure to the highest spiritual pinnacles in the rarest supreme ether. Even the exclusive credal type of religion was not itself excluded; provided its affinity to the general aim and principle was clear, it was admitted into the infinite variety of the general order.”

Thursday, March **10**

अमावस्या

“India's central conception is that of the Eternal, the Spirit here incased in matter, involved and immanent in it and evolving on the material plane by rebirth of the individual up the scale of being till in mental man it enters the world of ideas and realm of conscious morality, *dharmā*. This achievement, this victory over unconscious matter develops its lines, enlarges its scope, elevates its levels until the increasing manifestation of the sattwic or spiritual portion of the vehicle of mind enables the individual mental being in man to identify himself with the pure spiritual consciousness beyond Mind.”

Friday, March

11

फाल्गुन शुक्ल, प्रथमा

“India's social system is built upon this conception; her philosophy formulates it; her religion is an aspiration to the spiritual consciousness and its fruits; her art and literature have the same upward look; her whole Dharma or law of being is founded upon it. Progress she admits, but this spiritual progress, not the externally self-unfolding process of an always more and more prosperous and efficient material civilisation.”

Sat/Sun, March

12/13

फाल्गुन शुक्ल, २ / ३

“It is her founding of life upon this exalted conception and her urge towards the spiritual and the eternal that constitute the distinct value of her civilisation. And it is her fidelity, with whatever human shortcomings, to this highest ideal that has made her people a nation apart in the human world.”

THE ESSENTIAL STRUCTURE AND WORKING OF HINDUISM

It is essential, if we are to get a right view of Indian culture, to keep to the central, living, governing things and not be led away by the confusion of accidents and details. The critics of this culture who refuse to take this precaution find themselves in a maze without a clue and stumble about among false and partial conclusions and miss entirely the true truth of the matter. Hence we shall here take the necessary precautions and keep our eyes fixed on the central motive, abiding principles and living forms of Indian culture.

1. The Central Motive

“...the essential intention of Indian culture was extraordinarily high, ambitious and noble, the highest indeed that the human spirit can conceive. For what can be a greater idea of life than that which makes it a development of the spirit in man to its most vast, secret and high possibilities, – a culture that conceives of life as a movement of the Eternal in time, of the universal in the individual, of the infinite in the finite, of the Divine in man, or holds that man can become not only conscious of the eternal and the infinite, but live in its power and universalise, spiritualise and divinise himself by self-knowledge? What greater aim can be for the life of man than to grow by an inner and outer experience till he can live in God, realise his spirit, become divine in knowledge, in will and in the joy of his highest existence? And that is the whole sense of the striving of Indian culture.

It is easy to say that these ideas are fantastic, chimerical and impracticable, that there is no spirit and no eternal and nothing divine, and man would do much better not to dabble in religion and philosophy, but rather make the best he can of the ephemeral littleness of his life and body. That is a negation natural enough to the vital and physical mind, but it rests on the assumption that man can only be what he is at the moment, and there is nothing greater in him which it is his business to evolve; such a negation has no enduring value. The whole aim of a great culture is to lift man up to something which at first he is not, to lead him to knowledge though he starts from an unfathomable ignorance, to teach him to live by his reason, though actually he lives much more by his unreason, by the law of good and unity, though he is now full of evil and discord, by a law of beauty and harmony, though his actual life is a repulsive muddle of ugliness and jarring barbarisms, by some high law of his spirit, though at present he is egoistic, material, unspiritual, engrossed by the needs and desires of his physical being. If a civilisation has not any of

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these aims, it can hardly at all be said to have a culture and certainly in no sense a great and noble culture. But the last of these aims, as conceived by ancient India, is the highest of all because it includes and surpasses all the others. To have made this attempt is to have ennobled the life of the race; to have failed in it is better than if it had never at all been attempted; to have achieved even a partial success is a great contribution to the future possibilities of the human being.”

2. The System of a Culture

The basic principle or motive of a culture is one thing but its system is something different. “A system is in its very nature at once an effectuation and a limitation of the spirit; and yet we must have a science and art of life, a system of living. All that is needed is that the lines laid down should be large and noble, capable of evolution so that the spirit may more and more express itself in life, flexible even in its firmness so that it may absorb and harmonise new material and enlarge its variety and richness without losing its unity. The system of Indian culture was all these things in its principle and up to a certain point and a certain period in its practice.”

To judge the value of a culture “...we have to see not only the spirit and principle of the culture, not only the ideal idea and scope of intention in its system, but its actual working and effect in the values of life. Here we must admit great limitations, great imperfections. There is no culture, no civilisation ancient or modern which in its system has been entirely satisfactory to the need of perfection in man; there is none in which the working has not been marred by considerable limitations and imperfections. And the greater the aim of the culture, the larger the body of the civilisation, the more are these flaws likely to overbear the eye.”

As we shall see in the following pages, Indian culture has been supremely effective in its actual working and in deeply stamping its ideals and aims on the mind and life of the race. Sanatana Dharma or Hinduism is the name given to the religious culture that gradually evolved in this process. It can be best perceived and understood in a closer examination of the past dealings of Indian religion with life and the linking of the system of religious development with the general culture of life.

3. The Past Dealings of Indian Religion With Life

In its past dealings with life, Indian religion constantly held to two perceptions that showed a great practical wisdom and a fine spiritual tact. “First, it saw that the approach to the spirit cannot be sudden, simple and

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immediate for all individuals or for the community of men; it must come ordinarily or at least at first through a gradual culture, training, progress. There must be an enlarging of the natural life accompanied by an uplifting of all its motives; a growing hold upon it of the higher rational, psychic and ethical powers must prepare and lead it towards a higher spiritual law." *Secondly it saw that* "...if its greater aim was to be fruitful and the character of its culture imperative, there must be throughout and at every moment some kind of insistence on the spiritual motive. And for the mass of men this means always some kind of religious influence. That pervasive insistence was necessary in order that from the beginning some power of the universal inner truth, some ray from the real reality of our existence might cast its light or at least its sensible if subtle influence on the natural life of man. Human life must be induced to flower, naturally in a way, but at the same time with a wise nurturing and cultivation into its own profounder spiritual significance."

The Indian religious culture – Hinduism, has always worked by two coordinated mutually stimulating and interblended operations which had these perceptions as their base and guiding principles. "First, it has laboured to lead upward and enlarge the life of the individual in the community through a natural series of life-stages till it was ready for the spiritual levels. But also it has striven to keep that highest aim before the mind at every stage and throw its influence on each circumstance and action both of man's inner and his outer existence."

(a) *The First Perception – The Triple Quartette*

In the plan of this perception the Indian religious culture came nearer to other highest ancient cultures of mankind, but in a type and with a motive all its own. The frame of its system was constituted by a triple quartette. Its first circle was the synthesis and gradation of the fourfold object of life, vital desire and hedonistic enjoyment (Kama), personal and communal interest (Artha), moral right and law (Dharma), and spiritual liberation (Moksha). Its second circle was the fourfold order of society, (Brahmin, Kshatriya, Vaishya, Sudra) carefully graded and equipped with its fixed economic functions and its deeper cultural, ethical and spiritual significances. Its third, the most original of the circles was the fourfold scale and succession of the successive stages of life, student (Brahmachari), householder (Grahastha), forest recluse (Vanprasthi) and free supersocial man (Sannyasi). "This frame, these lines of a large and noble life-training subsisted in their purity, their grand natural balance of austerity and

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accommodation, their fine effectiveness during the later Vedic and heroic age of the civilisation: afterwards they crumbled slowly or lost their completeness and order. But the tradition, the idea with some large effect of its force and some figure of its lines endured throughout the whole period of cultural vigour. However deflected it might have been from its true form and spirit, however mutilated and complicated for the worse, there was always left some presence of its inspiration and power.”

(b) *The Second Perception – The Insistence on the Spiritual Motive*

The spiritual operation or cultural effort based on this perception was of a still greater importance. “For it is that which, always surviving, has coloured permanently the Indian mind and life. It has remained the same behind every change of forms and throughout all the ages of the civilisation it has renewed its effectiveness and held its field. This second side of the cultural effort took the form of an endeavour to cast the whole of life into a religious mould; it multiplied means and devices which by their insistent suggestion and opportunity and their mass of effect would help to stamp a Godward tendency on the entire existence. Indian culture was founded on a religious conception of life and both the individual and the community drank in at every moment its influence. It was stamped on them by the training and turn of the education; the entire life atmosphere, all the social surroundings were suffused with it; it breathed its power through the whole original form and hieratic character of the culture. Always was felt the near idea of the spiritual existence and its supremacy as the ideal, highest over all others; everywhere there was the pervading pressure of the notion of the universe as a manifestation of divine Powers and a movement full of the presence of the Divine. Man himself was not a mere reasoning animal, but a soul in constant relation with God and with the divine cosmic Powers. The soul's continued existence was a cyclic or upward progress from birth to birth; human life was the summit of an evolution which terminated in the conscious Spirit, every stage of that life a step in a pilgrimage. Every single action of man had its importance of fruit whether in future lives or in the worlds beyond the material existence.”

(c) *Adhikara, The Varying Natural Capacity of Man*

The second perception was concerned with the general pressure of religious conceptions, the training, the atmosphere, the stamp on the culture. But Hinduism was not content and did not stop with this only. “Its persistent effort was to impress the mind at every moment and in each particular with the religious influence. And to do this more effectively by a living and

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practical adaptation, not asking from anyone what was too much for him or too little, it took as a guiding idea its perception of the varying natural capacity of man, *adhikāra*. It provided in its system means by which each man high or low, wise or ignorant, exceptional or average might feel in the way suitable to his nature and evolutionary stage the call, the pressure, the influence. Avoiding the error of the religions that impose a single dogmatic and inflexible rule on every man regardless of the possibilities of his nature, it tried rather to draw him gently upward and help him to grow steadily in religious and spiritual experience. Every part of human nature, every characteristic turn of its action was given a place in the system; each was suitably surrounded with the spiritual idea and a religious influence, each provided with steps by which it might rise towards its own spiritual possibility and significance. The highest spiritual meaning of life was set on the summits of each evolving power of the human nature. The intelligence was called to a supreme knowledge, the dynamic active and creative powers pointed to openness and unity with an infinite and universal Will, the heart and sense put in contact with a divine love and joy and beauty. But this highest meaning was also put everywhere indicatively or in symbols behind the whole system of living, even in its details, so that its impression might fall in whatever degree on the life, increase in pervasion and in the end take up the entire control. This was the aim and, if we consider the imperfections of our nature and the difficulty of the endeavour, we can say that it achieved an unusual measure of success. It has been said with some truth that for the Indian the whole of life is a religion. True of the ideal of Indian life, it is true to a certain degree and in a certain sense in its fact and practice. No step could be taken in the Indian's inner or outer life without his being reminded of a spiritual existence. Everywhere he felt the closeness or at least saw the sign of something beyond his natural life, beyond the moment in time, beyond his individual ego, something other than the needs and interests of his vital and physical nature. That insistence gave its tone and turn to his thought and action and feeling; it produced that subtler sensitiveness to the spiritual appeal, that greater readiness to turn to the spiritual effort which are even now distinguishing marks of the Indian temperament. It is that readiness, that sensitiveness which justifies us when we speak of the characteristic spirituality of the Indian people.

The ancient idea of the *adhikāra* has to be taken into careful account if we would understand the peculiar character of Indian religion. In most

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other religious systems we find a high-pitched spiritual call and a difficult and rigid ethical standard far beyond the possibilities of man's half-evolved, defective and imperfect nature. This standard, this call are announced as if imperative on all; but it is evident that only a few can give an adequate response. There is presented to our view for all our picture of life the sharp division of two extremes; the saint and the worldling, the religious and the irreligious, the good and the bad, the pious and the impious, souls accepted and souls rejected, the sheep and the goats, the saved and the damned, the believer and the infidel, are the two categories set constantly before us. All between is a confusion, a tug of war, an uncertain balance. This crude and summary classification is the foundation of the Christian system of an eternal heaven and hell; at best, the Catholic religion humanely interposes a precarious chance hung between that happy and this dread alternative, the chance of a painful purgatory for more than nine-tenths of the human race. Indian religion set up on its summits a still more high-pitched spiritual call, a standard of conduct still more perfect and absolute; but it did not go about its work with this summary and unreflecting ignorance.”

(d) *The Graded System of Religious Development*

“All beings are to the Indian mind portions of the Divine, evolving souls, and sure of an eventual salvation and release into the spirit. All must feel, as the good in them grows or, more truly, the godhead in them finds itself and becomes conscious, the ultimate touch and call of their highest self and through that call the attraction to the Eternal and Divine. But actually in life there are infinite differences between man and man; some are more inwardly evolved, others are less mature, many if not most are infant souls incapable of great steps and difficult efforts. Each needs to be dealt with according to his nature and his soul stature.” *Indian religion distinguished between three principal types – the tamasic, the rajasic and the sattwic depending only on the predominance of the tamas, rajas or sattwa (the three Gunas) respectively because in truth all the three Gunas are always present in every nature.* “This distinction amounts to a gradation of three stages in the growing human consciousness. One crude, ill-formed, still outward, still vitally and physically minded can be led only by devices suited to its ignorance. Another, more developed and capable of a much stronger and deeper psycho-spiritual experience, offers a riper make of manhood gifted with a more conscious intelligence, a larger vital or aesthetic opening, a stronger ethical power of the nature. A third, the

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ripest and most developed of all, is ready for the spiritual heights, fit to receive or to climb towards the loftiest ultimate truth of God and of its own being and to tread the summits of divine experience.”

“It was to meet the need of the first type or level that Indian religion created that mass of suggestive ceremony and effective ritual and strict outward rule and injunction and all that pageant of attracting and compelling symbol with which the cult is so richly equipped or profusely decorated. These are for the most part forming and indicative things which work upon the mind consciently and subconsciently and prepare it for an entry into the significance of the greater permanent things that lie behind them. And for this type too, for its vital mind and will, is intended all in the religion that calls on man to turn to a divine Power or powers for the just satisfaction of his desires and his interests, just because subject to the right and the law, the Dharma. In the Vedic times the outward ritual sacrifice and at a later period all the religious forms and notions that clustered visibly around the rites and imagery of temple worship, constant festival and ceremony and daily act of outward devotion were intended to serve this type or this soul-stage. Many of these things may seem to the developed mind to belong to an ignorant or half awakened religionism; but they have their concealed truth and their psychic value and are indispensable in this stage for the development and difficult awakening of the soul shrouded in the ignorance of material Nature.

The middle stage, the second type starts from these things, but gets behind them; it is capable of understanding more clearly and consciently the psychic truths, the conceptions of the intelligence, the aesthetic indications, the ethical values and all the other mediating directions which Indian religion took care to place behind its symbols. These intermediate truths vivify the outward forms of the system and those who can grasp them can go through these mental indices towards things that are beyond the mind and approach the profounder truths of the spirit. ...This ascending type of humanity claims for its use all that large and opulent middle region of philosophic, psycho-spiritual, ethical, aesthetic and emotional religious seeking which is the larger and more significant portion of the wealth of Indian culture. At this stage intervene the philosophical systems, the subtle illumining debates and inquiries of the thinkers; here are the nobler or more passionate reaches of devotion, here are held up the higher, ampler or austerer ideals of the Dharma; here break in the psychical suggestions and first definite urgings of the eternal and infinite which draw men by

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their appeal and promise towards the practice of Yoga.”

The third and the greatest type could ascend to luminous gradations of spiritual truth, to the complete light of spiritual knowledge when it emerges from veil and compromise and goes beyond all symbols and middle significances to the absolute and universal divine love, beauty, knowledge, unity with all beings, compassion and benevolence. These divinest things were the heritage of the human being ready for divinity and their way and call were the supreme significances of Indian religion and yoga.

“But distinctions are lines that can always be overpassed in the infinite complexity of man's nature and there was no sharp and unbridgeable division, only a gradation, since the actuality or potentiality of the three powers coexist in all men. Both the middle and the highest significances were near and present and pervaded the whole system, and the approaches to the highest status were not absolutely denied to any man, in spite of certain prohibitions: but these prohibitions broke down in practice or left a way of escape to the man who felt the call; the call itself was a sign of election. He had only to find the way and the guide. But even in the direct approach the principle of *adhikāra*, differing capacity and varying nature, *svabhāva*, was recognised in subtle ways... One may note as an example the significant Indian idea of the *iṣṭa-devatā*, the special name, form, idea of the Divinity which each man may choose for worship and communion and follow after according to the attraction in his nature and his capacity of spiritual intelligence. And each of the forms has its outer initial associations and suggestions for the worshipper, its appeal to the intelligence, psychical, aesthetic, emotional power in the nature and its highest spiritual significance which leads through some one truth of the Godhead into the essence of spirituality. One may note too that in the practice of Yoga the disciple has to be led through his nature and according to his capacity and the spiritual teacher and guide is expected to perceive and take account of the necessary gradations and the individual need and power in his giving of help and guidance. Many things may be objected to in the actual working of this large and flexible system.... But the principle of it and the main lines of the application embody a remarkable wisdom, knowledge and careful observation of human nature and an assured insight into the things of the spirit which none can question who has considered deeply and flexibly these difficult matters or had any close experience of the obstacles and potentialities of our nature in its approach to the concealed spiritual reality.”

4. The Linking of the Complex System of Spiritual and Religious Development with the General Culture of Life

The complex Religio-Spiritual system described above was linked by a process of pervading intimate connection to the general culture of life. The efforts in this direction on the part of Rishis (Seers) or Acharyas and Gurus led to the perception of Dharmas and the creation of Shastras.

(a) The Rishi and the Shastra

*The most delicate and difficult part of this task is concerned with the thinking being of man, his mind of reason and knowledge. No known ancient culture, not even the Greek, attached more importance to this part of human being or spent more effort on its cultivation than the Indian. "The business of the ancient Rishi was not only to know God, but to know the world and life and to reduce it by knowledge to a thing well understood and mastered with which the reason and will of man could deal on assured lines and on a safe basis of wise method and order. The ripe result of this effort was the Shastra. When we speak of the Shastra nowadays, we mean too often only the religio-social system of injunctions of the middle age made sacrosanct by their mythical attribution to Manu, Parashara and other Vedic sages. But in older India Shastra meant any systematised teaching and science; each department of life, each line of activity, each subject of knowledge had its science or Shastra. The attempt was to reduce each to a theoretical and practical order founded on detailed observation, just generalisation, full experience, intuitive, logical and experimental analysis and synthesis, in order to enable man to know always with a just fruitfulness for life and to act with the security of right knowledge. The smallest and the greatest things were examined with equal care and attention and each provided with its art and science. The name was given even to the highest spiritual knowledge whenever it was stated not in a mass of intuitive experience and revelatory knowledge as in the Upanishads, but for intellectual comprehension in system and order, – and in that sense the Gita is able to call its profound spiritual teaching the most secret science, *guhayatamam śāstram*. This high scientific and philosophical spirit was carried by the ancient Indian culture into all its activities. No Indian religion is complete without its outward form of preparatory practice, its supporting philosophy and its Yoga or system of inward practice or art of spiritual living: most even of what seems irrational in it to a first glance, has its philosophical turn and significance. It is this complete understanding and philosophical character which has given*

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religion in India its durable security and immense vitality and enabled it to resist the acid dissolvent power of modern sceptical inquiry; whatever is ill-founded in experience and reason, that power can dissolve, but not the heart and mind of these great teachings. But what we have more especially to observe is that while Indian culture made a distinction between the lower and the higher learning, the knowledge of things and the knowledge of self, it did not put a gulf between them like some religions, but considered the knowledge of the world and things as a preparatory and a leading up to the knowledge of Self and God. All Shastra was put under the sanction of the names of the Rishis, who were in the beginning the teachers not only of spiritual truth and philosophy, – and we may note that all Indian philosophy, even the logic of Nyaya and the atomic theory of the Vaisheshikas, has for its highest crowning note and eventual object spiritual knowledge and liberation, – but of the arts, the social, political and military, the physical and psychic sciences, and every instructor was in his degree respected as a *guru* or *ācārya*, a guide or preceptor of the human spirit. All knowledge was woven into one and led up by degrees to the one highest knowledge.”

(b) *The Ethical Culture and the Web of Dharma*

The whole right practice of life founded on the one highest knowledge was “in the view of Indian culture a Dharma, a living according to a just understanding and right view of self-culture, of the knowledge of things and life and of action in that knowledge. Thus each man and class and kind and species and each activity of soul, mind, life, body has its dharma. But the largest or at least most vitally important part of the Dharma was held to be the culture and ordering of the ethical nature of man. The ethical aspect of life... attracted a quite enormous amount of attention, occupied the greater part of Indian thought and writing not devoted to the things of pure knowledge and of the spirit and was so far pushed that there is no ethical formation or ideal which does not reach in it its highest conception and a certain divine absolutism of ideal practice. Indian thought... considered that man was justified in satisfying his desires, since that is necessary for the satisfaction and expansion of life, but not in obeying the dictates of desire as the law of his being; for in all things there is a greater law, each has not only its side of interest and desire, but its Dharma or rule of right practice, satisfaction, expansion, regulation. The Dharma, then, fixed by the wise in the Shastra is the right thing to observe, the true rule of action. First in the web of Dharma comes the social law; for man's

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life is only initially for his vital, personal, individual self, but much more imperatively for the community, though most imperatively of all for the greatest Self one in himself and in all beings, for God, for the Spirit. Therefore first the individual must subordinate himself to the communal self, though by no means bound altogether to efface himself in it as the extremists of the communal idea imagine. He must live according to the law of his nature harmonised with the law of his social type and class, for the nation and in a higher reach of his being – this was greatly stressed by the Buddhists – for humanity. Thus living and acting he could learn to transcend the social scale of the Dharma, practise without injuring the basis of life, the ideal scale and finally grow into the liberty of the spirit, when rule and duty were not binding because he would then move and act in a highest free and immortal Dharma of the divine nature. All these aspects of the Dharma were closely linked up together in a progressive unity. Thus, for an example, each of the four orders had its own social function and ethics, but also an ideal rule for the growth of the pure ethical being, and every man by observing his Dharma and turning his action Godwards could grow out of it into the spiritual freedom. But behind all Dharma and ethics was put, not only as a safeguard but as a light, a religious sanction, a reminder of the continuity of life and of man's long pilgrimage through many births, a reminder of the Gods and planes beyond and of the Divine, and above it all the vision of a last stage of perfect comprehension and unity and of divine transcendence.”

(c) Indian Art, Music, Literature and the Cultivation of the Aesthetic and the Hedonistic Parts of Nature

“Poetry, the drama, song, dance, music, the greater and lesser arts were placed under the sanction of the Rishis and were made instruments of the spirit's culture. A just theory held them to be initially the means of a pure aesthetic satisfaction and each was founded on its own basic rule and law, but on that basis and with a perfect fidelity to it still raised up to minister to the intellectual, ethical and religious development of the being. It is notable that the two vast Indian epics have been considered as much as Dharma-shastras as great historico-mythic epic narratives, *itihāsas*. They are, that is to say, noble, vivid and puissant pictures of life, but they utter and breathe throughout their course the law and ideal of a great and high ethical and religious spirit in life and aim in their highest intention at the idea of the Divine and the way of the mounting soul in the action of the world. Indian painting, sculpture and architecture did not refuse service to the aesthetic satisfaction and interpretation of the social, civic and individual

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life of the human being; these things, as all evidences show, played a great part in their motives of creation, but still their highest work was reserved for the greatest spiritual side of the culture, and throughout we see them seized and suffused with the brooding stress of the Indian mind on the soul, the Godhead, the spiritual, the Infinite. And we have to note too that the aesthetic and hedonistic being was made not only an aid to religion and spirituality and liberally used for that purpose, but even one of the main gates of man's approach to the Spirit. The Vaishnava religion especially is a religion of love and beauty and of the satisfaction of the whole delight-soul of man in God and even the desires and images of the sensuous life were turned by its vision into figures of a divine soul-experience. Few religions have gone so far as this immense catholicity or carried the whole nature so high in its large, puissant and many-sided approach to the spiritual and the infinite."

(d) The Rishis, the Dharma, the Shastras and the Subjection of the Political, Economical and Social Being of Man to the Spiritual Ideal

These parts belonging to the most outwardly vital life of man too the Indian spiritual culture took strenuously in hand and subjected their whole body to the pressure of its own ideals and conceptions. "Its method was to build up great Shastras of social living, duty and enjoyment, military and political rule and conduct and economical well-being. These were directed on one side to success, expansion, opulence and the right art and relation of these activities, but on those motives, demanded by the very nature of the vital man and his action, was imposed the law of the Dharma, a stringent social and ethical ideal and rule, – thus the whole life of the king as the head of power and responsibility was regulated by it in its every hour and function, – and the constant reminder of religious duty. In latter times a Machiavellian principle of statecraft, that which has been always and is still pursued by governments and diplomats, encroached on this nobler system, but in the best age of Indian thought this depravation was condemned as a temporarily effective, but lesser, ignoble and inferior way of policy. The great rule of the culture was that the higher a man's position and power, the larger the scope of his function and influence of his acts and example, the greater should be the call on him of the Dharma. The whole law and custom of society was placed under the sanction of the Rishis and the gods, protected from the violence of the great and powerful, given a socio-religious character and the king himself charged to live and rule as the guardian and servant of the Dharma with only an executive

power over the community which was valid so long as he observed with fidelity the Law. And as this vital aspect of life is the one which most easily draws us outward and away from the inner self and the diviner aim of living, it was the most strenuously linked up at every point with the religious idea in the way the vital man can best understand, in the Vedic times by the constant reminder of the sacrifice behind every social and civic act, at a later period by religious rites, ceremonies, worship, the calling in of the gods, the insistence on the subsequent results or a supraterrrestrial aim of works. So great was this preoccupation, that while in the spiritual and intellectual and other spheres a considerable or a complete liberty was allowed to speculation, action, creation, here the tendency was to impose a rigorous law and authority, a tendency which in the end became greatly exaggerated and prevented the expansion of the society into new forms more suitable for the need of the spirit of the age, the Yuga-dharma. A door of liberty was opened to the community by the provision of an automatic permission to change custom and to the individual in the adoption of the religious life with its own higher discipline or freedom outside the ordinary social weft of binding rule and injunction. A rigid observation and discipline of the social law, a larger nobler discipline and freer self-culture of the ideal side of the Dharma, a wide freedom of the religious and spiritual life became the three powers of the system. The steps of the expanding human spirit mounted through these powers to its perfection.”

5. The Summing Up : The General Character of the Endeavour

“Thus the whole general character of the application of Indian ideals to life became throughout of this one texture, the constant, subtly graded, subtly harmonised preparation of the soul of man for its spiritual being. First, the regulated satisfaction of the primary natural being of man subjected to the law of the Dharma and the ethical idea and besieged at every moment by the suggestions of religion, a religion at first appealing to his more outward undeveloped mind, but in each of its outward symbols and circumstances opening to a profounder significance, armed with the indication of a profoundest spiritual and ideal meaning as its justification. Then, the higher steps of the developed reason and psychical, ethical and aesthetic powers closely interwoven and raised by a similar opening beyond themselves to their own heights of spiritual direction and potentiality. Finally, each of these growing powers in man was made on its own line of approach a gateway into his divine and spiritual being. Thus we may observe that

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there was created a Yoga of knowledge for the self-exceeding of the thinking intellectual man, a Yoga of works for the self-exceeding of the active, dynamic and ethical man, a Yoga of love and bhakti for the self-exceeding of the emotional, aesthetic, hedonistic man, by which each arrived to perfection through a self-ward, spiritual, God-ward direction of his own special power, as too a Yoga of self-exceeding through the power of the psychical being and even through the power of the life in the body, – Yogas which could be practised in separation or with some kind of synthesis. But all these ways of self-exceeding led to a highest self-becoming. To become one with universal being and all existences, one with the self and spirit, united with God completed the human evolution, built the final step of man's self-culture.”

If a culture starting at the same point of time and exactly similar to the ancient Indian culture were to set for itself the most sublime spiritual goal and intensely strive to move its whole body – individuals and collectivity – towards the goal as effectively (swiftly and integrally) as possible, then during the course of its pursuit of the desired goal the edifice of spiritual culture that will get built up will be the same as the Sanatana Dharma. Or, in other words, the Sanatana Dharma or Hinduism is the most perfect and efficient vehicle yet developed by humanity for its journey towards the spiritual ideal.

“..the spirit of Indian religion and spiritual culture has been persistently and immovably the same throughout the long time of its vigour, but its form has undergone remarkable changes. Yet if we look into them from the right centre it will be apparent that these changes are the results of a logical and inevitable evolution inherent in the very process of man's growth towards the heights.”

THE AGES OF INDIAN CIVILISATION AND CULTURE

– THE THREE STAGES

1. The Age of Vedas and Upanishads – The First Stage

(a) *The External or Exoteric Side of the Veda*

The Indian spiritual culture in its earliest form in its first Vedic system “... took its outward foundation on the mind of the physical man whose natural faith is in things physical, in the sensible and visible objects, presences, representations and the external pursuits and aims of this material world. The means, symbols, rites, figures, by which it sought to mediate between the spirit and the normal human mentality were drawn from these most external physical things. Man's first and primitive idea of the Divine can only come through his vision of external Nature and the sense of a superior Power or Powers concealed behind her phenomena...

For that inevitably must be the initial way in which his active physical, vital and mental nature is allowed to approach the Godhead. He approaches it through its visible outward manifestations as something greater than his own natural self, something single or multiple that guides, sustains and directs his life, and he calls to it for help and support in the desires and difficulties and distresses and struggles of his human existence. The Vedic religion accepted also the form in which early man everywhere expressed his sense of the relation between himself and the godheads of Nature; it adopted as its central symbol the act and ritual of a physical sacrifice.”

“But even in its external or exoteric side the Vedic religion did not limit itself to this acceptance and regulation of the first religious notions of the natural physical mind of man. The Vedic Rishis gave a psychic function to the godheads worshipped by the people; they spoke to them of a higher Truth, Right, Law of which the gods were the guardians, of the necessity of a truer knowledge and a larger inner living according to this Truth and Right, and of a home of Immortality to which the soul of man could ascend by the power of Truth and of right doing. The people no doubt took these ideas in their most external sense; but they were trained by them to develop their ethical nature, to turn towards some initial development of their psychic being, to conceive the idea of a knowledge and truth other than that of the physical life and to admit even a first conception of some greater spiritual Reality which was the ultimate object of human worship or aspiration. This religious and moral force was the highest reach of the external cult and the most that could be understood or followed by the mass of the people.”

(b) The Inner or Esoteric Side of the Veda

“The deeper truth of these things was reserved for the initiates, for those who were ready to understand and practise the inner sense, the esoteric meaning hidden in the Vedic scripture. For the Veda is full of words which, as the Rishis themselves express it, are secret words that give their inner meaning only to the seer, *kavaye nivacanā niṇyā vacāmsi*. This is a feature of the ancient sacred hymns which grew obscure to later ages; it became a dead tradition and has been entirely ignored by modern scholarship in its laborious attempt to read the hieroglyph of the Vedic symbols. Yet its recognition is essential to a right understanding of almost all the ancient religions; for mostly they started on their upward curve through an esoteric element of which the key was not given to all. In all or most there was a surface cult for the common physical man who was held yet unfit for the psychic and spiritual life and an inner secret of the Mysteries carefully disguised by symbols whose sense was opened only to the initiates....It was this inner meaning, it was the higher psychic and spiritual truths concealed by the outer sense, that gave to these hymns the name by which they are still known, the Veda, the Book of Knowledge. Only by penetrating into the esoteric sense of this worship can we understand the full flowering of the Vedic religion in the Upanishads and in the long later evolution of Indian spiritual seeking and experience.”

(c) The Greatest Powers of the Vedic Teachings

“...the greatest powers of the Vedic teaching, that which made it the source of all later Indian philosophies, religions, systems of Yoga, lay in its application to the inner life of man. Man lives in the physical cosmos subject to death and the ‘much falsehood’ of the mortal existence. To rise beyond this death, to become one of the immortals, he has to turn from the falsehood to the Truth; he has to turn to the Light and to battle with and to conquer the powers of the Darkness. This he does by communion with the divine Powers and their aid; the way to call down this aid was the secret of the Vedic mystics. The symbols of the outer sacrifice are given for this purpose in the manner of the Mysteries all over the world an inner meaning; they represent a calling of the gods into the human being, a connecting sacrifice, an intimate interchange, a mutual aid, a communion. There is a building of the powers of the godheads within man and a formation in him of the universality of the divine nature. For the gods are the guardians and increasers of the Truth, the powers of the Immortal, the sons of the infinite Mother; the way to immortality is the upward way of the gods, the way of the Truth, a journey, an ascent by which there is a growth into the law of the Truth, *ṛtasya panthāḥ*. Man arrives at immortality

by breaking beyond the limitations not only of his physical self, but of his mental and his ordinary psychic nature into the highest plane and supreme ether of the Truth: for there is the foundation of immortality and the native seat of the triple Infinite. On these ideas the Vedic sages built up a profound psychological and psychic discipline which led beyond itself to a highest spirituality and contained the nucleus of later Indian Yoga. Already we find in their seed, though not in their full expansion, the most characteristic ideas of Indian spirituality. There is the one Existence, *ekam sat*, supracosmic beyond the individual and the universe. There is the one God who presents to us the many forms, names, powers, personalities of his Godhead. There is the distinction between the Knowledge and the Ignorance, the greater truth of an immortal life opposed to the much falsehood or mixed truth and falsehood of mortal existence. There is the discipline of an inward growth of man from the physical through the psychic to the spiritual existence. There is the conquest of death, the secret of immortality, the perception of a realisable divinity of the human spirit. In an age to which in the insolence of our external knowledge we are accustomed to look back as the childhood of humanity or at best a period of vigorous barbarism, this was the inspired and intuitive psychic and spiritual teaching by which the ancient human fathers, *pūrve pitaraḥ manuṣyāḥ*, founded a great and profound civilisation in India.”

(d) The Upanishads – the Vedanta

The high Vedic beginning of spirituality was secured in its results by a larger sublime efflorescence. “The Upanishads have always been recognised in India as the crown and end of Veda; that is indicated in their general name, Vedanta. And they are in fact a large crowning outcome of the Vedic discipline and experience. The time in which the Vedantic truth was wholly seen and the Upanishads took shape, was, as we can discern from such records as the Chhandogya and Brihadaranyaka, an epoch of immense and strenuous seeking, an intense and ardent seed-time of the Spirit. In the stress of that seeking the truths held by the initiates but kept back from ordinary men broke their barriers, swept through the higher mind of the nation and fertilised the soil of Indian culture for a constant and ever-increasing growth of spiritual consciousness and spiritual experience. This turn was not as yet universal; it was chiefly men of the higher classes, Kshatriyas and Brahmins trained in the Vedic system of education, no longer content with an external truth and the works of the outer sacrifice, who began everywhere to seek for the highest word of revealing experience from the sages who possessed the knowledge of the

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One. But we find too among those who attained to the knowledge and became great teachers men of inferior or doubtful birth like Janashruti, the wealthy Shudra, or Satyakama Jabali, son of a servant-girl who knew not who was his father. The work that was done in this period became the firm bedrock of Indian spirituality in later ages and from it gush still the life-giving waters of a perennial and never-failing inspiration. This period, this activity, this grand achievement created the whole difference between the evolution of Indian civilisation and the quite different curve of other cultures.

For a time had come when the original Vedic symbols must lose their significance and pass into an obscurity that became impenetrable, as did the inner teaching of the Mysteries in other countries. The old poise of culture between two extremes with a bridge of religious cult and symbolism to unite them, the crude or half-trained naturalness of the outer physical man on one side of the line, and on the other an inner and secret psychic and spiritual life for the initiates could no longer suffice as the basis of our spiritual progress. The human race in its cycle of civilisation needed a large-lined advance; it called for a more and more generalised intellectual, ethical and aesthetic evolution to help it to grow into the light. This turn had to come in India as in other lands. But the danger was that the greater spiritual truth already gained might be lost in the lesser confident half-light of the acute but unilluminated intellect or stifled within the narrow limits of the self-sufficient logical reason. That was what actually happened in the West, Greece leading the way. The old knowledge was prolonged in a less inspired, less dynamic and more intellectual form by the Pythagoreans, by the Stoics, by Plato and the Neo-Platonists; but still in spite of them and in spite of the only half-illuminated spiritual wave which swept over Europe from Asia in an ill-understood Christianity, the whole real trend of Western civilisation has been intellectual, rational, secular and even materialistic, and it keeps this character to the present day. Its general aim has been a strong or a fine culture of the vital and physical man by the power of an intellectualised ethics, aesthesis and reason, not the leading up of our lower members into the supreme light and power of the spirit. The ancient spiritual knowledge and the spiritual tendency it had created were saved in India from this collapse by the immense effort of the age of the Upanishads. The Vedantic seers renewed the Vedic truth by extricating it from its cryptic symbols and casting it into a highest and most direct and powerful language of intuition and inner experience. It was not the language of the intellect, but still it wore a form which the intellect could take hold of, translate into its own more abstract terms and

convert into a starting-point for an ever widening and deepening philosophic speculation and the reason's long search after a Truth original, supreme and ultimate. There was in India as in the West a great upbuilding of a high, wide and complex intellectual, aesthetic, ethical and social culture. But left in Europe to its own resources, combated rather than helped by obscure religious emotion and dogma, here it was guided, uplifted and more and more penetrated and suffused by a great saving power of spirituality and a vast stimulating and tolerant light of wisdom from a highest ether of knowledge."

2. The Post-Vedic Age or the Purano-Tantric Stage

"The second or post-Vedic age of Indian civilisation was distinguished by the rise of the great philosophies, by a copious, vivid, many-thoughted, many-sided epic literature, by the beginnings of art and science, by the evolution of a vigorous and complex society, by the formation of large kingdoms and empires, by manifold formative activities of all kinds and great systems of living and thinking. Here as elsewhere, in Greece, Rome, Persia, China, this was the age of a high outburst of the intelligence working upon life and the things of the mind to discover their reason and their right way and bring out a broad and noble fullness of human existence. But in India this effort never lost sight of the spiritual motive, never missed the touch of the religious sense. It was a birth time and youth of the seeking intellect and, as in Greece, philosophy was the main instrument by which it laboured to solve the problems of life and the world. Science too developed but it came second only as an auxiliary power. It was through profound and subtle philosophies that the intellect of India attempted to analyse by the reason and logical faculty what had formerly been approached with a much more living force through intuition and the soul's experience. But the philosophic mind started from the data these mightier powers had discovered and was faithful to its parent Light; it went back always in one form or another to the profound truths of the Upanishads which kept their place as the highest authority in these matters. There was a constant admission that spiritual experience is a greater thing and its light a truer if more incalculable guide than the clarities of the reasoning intelligence.

The same governing force kept its hold on all the other activities of the Indian mind and Indian life. The epic literature is full almost to excess of a strong and free intellectual and ethical thinking; there is an incessant criticism of life by the intelligence and the ethical reason, an arresting curiosity and desire to fix the norm of truth in all possible fields. But in the

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background and coming constantly to the front there is too a constant religious sense and an implicit or avowed assent to the spiritual truths which remained the unshakable basis of the culture. These truths suffused with their higher light secular thought and action or stood above to remind them that they were only steps towards a goal. Art in India, contrary to a common idea, dwelt much upon life; but still its highest achievement was always in the field of the interpretation of the religio-philosophical mind and its whole tone was coloured by a suggestion of the spiritual and the infinite. Indian society developed with an unsurpassed organising ability, stable effectiveness, practical insight its communal coordination of the mundane life of interest and desire, *kāma*, *artha*; it governed always its action by a reference at every point to the moral and religious law, the Dharma: but it never lost sight of spiritual liberation as our highest point and the ultimate aim of the effort of Life. In later times when there was a still stronger secular tendency of intellectual culture, there came in an immense development of the mundane intelligence, an opulent political and social evolution, an emphatic stressing of aesthetic, sensuous and hedonistic experience. But this effort too always strove to keep itself within the ancient frame and not to lose the special stamp of the Indian cultural idea. The enlarged secular turn was compensated by a deepening of the intensities of psycho-religious experience. New religious or mystic forms and disciplines attempted to seize not only the soul and the intellect, but the emotions, the senses, the vital and the aesthetic nature of man and turn them into stuff of the spiritual life. And every excess of emphasis on the splendour and richness and power and pleasures of life had its recoil and was balanced by a corresponding potent stress on spiritual asceticism as the higher way. The two trends, on one side an extreme of the richness of life experience, on the other an extreme and pure rigorous intensity of the spiritual life, accompanied each other; their interaction, whatever loss there might be of the earlier deep harmony and large synthesis, yet by their double pull preserved something still of the balance of Indian culture.”

“Indian religion followed this line of evolution and kept its inner continuity with its Vedic and Vedantic origins; but it changed entirely its mental contents and colour and its outward basis. It did not effectuate this change through any protestant revolt or revolution or with any idea of an iconoclastic reformation....At one time indeed it seemed as if a discontinuity and a sharp new beginning were needed and would take place. Buddhism seemed to reject all spiritual continuity with the Vedic religion. But this was after all less in reality than in appearance. The Buddhist ideal of Nirvana was no more than a sharply negative and exclusive statement of

the highest Vedantic spiritual experience. The ethical system of the eightfold path taken as the way to release was an austere sublimation of the Vedic notion of the Right, Truth and Law followed as the way to immortality, *ṛtasya panthāh*....Buddhism could easily have claimed for itself a Vedic origin and the claim would have been no less valid than the Vedic ascription of the Sankhya philosophy and discipline with which it had some points of intimate alliance. But what hurt Buddhism and determined in the end its rejection, was not its denial of a Vedic origin or authority, but the exclusive trenchancy of its intellectual, ethical and spiritual positions. A result of an intense stress of the union of logical reason with the spiritualised mind, – for it was by an intense spiritual search supported on a clear and hard rational thinking that it was born as a separate religion, – its trenchant affirmations and still more exclusive negations could not be made sufficiently compatible with the native flexibility, many-sided susceptibility and rich synthetic turn of the Indian religious consciousness; it was a high creed but not plastic enough to hold the heart of the people. Indian religion absorbed all that it could of Buddhism, but rejected its exclusive positions and preserved the full line of its own continuity, casting back to the ancient Vedanta.”

“This lasting line of change moved forward not by any destruction of principle, but by a gradual fading out of the prominent Vedic forms and the substitution of others...The Vedic gods rapidly lost their deep original significance. At first they kept their hold by their outer cosmic sense but were overshadowed by the great Trinity, Brahma-Vishnu-Shiva, and afterwards faded altogether. A new pantheon appeared which in its outward symbolic aspects expressed a deeper truth and larger range of religious experience, an intenser feeling, a vaster idea. The Vedic sacrifice persisted only in broken and lessening fragments. The house of Fire was replaced by the temple; the karmic ritual of sacrifice was transformed into the devotional temple ritual; the vague and shifting mental images of the Vedic gods figured in the mantras yielded to more precise conceptual forms of the two great deities, Vishnu and Shiva, and of their Shaktis and their offshoots. These new concepts stabilised in physical images which were made the basis both for internal adoration and for the external worship which replaced sacrifice. The psychic and spiritual mystic endeavour which was the inner sense of the Vedic hymns, disappeared into the less intensely luminous but more wide and rich and complex psycho-spiritual inner life of Puranic and Tantric religion and Yoga.

The Purano-Tantric stage of the religion was once decried by European critics and Indian reformers as a base and ignorant degradation of an

earlier and purer religion. It was rather an effort, successful in a great measure, to open the general mind of the people to a higher and deeper range of inner truth and experience and feeling. Much of the adverse criticism once heard proceeded from a total ignorance of the sense and intention of this worship. Much of this criticism has been uselessly concentrated on side-paths and aberrations which could hardly be avoided in this immensely audacious experimental widening of the basis of the culture. For there was a catholic attempt to draw towards the spiritual truth minds of all qualities and people of all classes. Much was lost of the profound psychic knowledge of the Vedic seers, but much also of new knowledge was developed, untrodden ways were opened and a hundred gates discovered into the Infinite.”

“Nothing essential was touched in its core by this new orientation; but the instruments, atmosphere, field of religious experience underwent a considerable change. The Vedic godheads were to the mass of their worshippers divine powers who presided over the workings of the outward life of the physical cosmos; the Puranic Trinity had even for the multitude a predominant psycho-religious and spiritual significance. Its more external significances, for instance the functions of cosmic creation, preservation and destruction, were only a dependent fringe of these profundities that alone touched the heart of its mystery. The central spiritual truth remained in both systems the same, the truth of the One in many aspects. The Trinity is a triple form of the one supreme Godhead and Brahman; the Shaktis are energies of the one Energy of the highest divine Being. But this greatest religious truth was no longer reserved for the initiated few; it was now more and more brought powerfully, widely and intensely home to the general mind and feeling of the people. Even the so-called henotheism of the Vedic idea was prolonged and heightened in the larger and simpler worship of Vishnu or Shiva as the one universal and highest Godhead of whom all others are living forms and powers. The idea of the Divinity in man was popularised to an extraordinary extent, not only the occasional manifestation of the Divine in humanity which founded the worship of the Avatars, but the Presence discoverable in the heart of every creature. The systems of Yoga developed themselves on the same common basis. All led or hoped to lead through many kinds of psycho-physical, inner vital, inner mental and psycho-spiritual methods to the common aim of all Indian spirituality, a greater consciousness and a more or less complete union with the One and Divine or else an immergence of the individual soul in the Absolute. The Purano-Tantric system was a wide,

assured and many-sided endeavour, unparalleled in its power, insight, amplitude, to provide the race with a basis of generalised psycho-religious experience from which man could rise through knowledge, works or love or through any other fundamental power of his nature to some established supreme experience and highest absolute status.”

3. The Generalisation of Spiritual Life – The Third Stage

*The great effort and achievement of the Purano-Tantric stage which covered all the time between the Vedic age and the decline of Buddhism, was still not the last possibility of the evolution of Indian spiritual culture. The first stage made possible the preparation of the physically-minded external man for spirituality. The second stage took up the outward life into a deeper mental and psychical living and brought him more directly into contact with the spirit and divinity within him. “...the third should render him capable of taking up his whole mental, psychical, physical living into a first beginning at least of a generalised spiritual life. This endeavour has manifested itself in the evolution of Indian spirituality and is the significance of the latest philosophies, the great spiritual movements of the saints and bhaktas and an increasing resort to the various paths of Yoga.... If Indian culture is to survive and keep its spiritual basis and innate character, it is in this direction, and not in a mere revival or prolongation of the Puranic system, that its evolution must turn, rising so towards the fulfilment of that which the Vedic seers saw as the aim of man and his life thousands of years ago...” “This greatest movement of the Indian spiritual mind has a double impulse. Its will is to call the community of men and all men each according to his power to live in the greatest light of all and found their whole life on some fully revealed power and grand uplifting truth of the Spirit. But it has had too at times a highest vision which sees the possibility not only of an ascent towards the Eternal but of a descent of the Divine Consciousness and a change of human into divine nature. A perception of the divinity hidden in man has been its crowning force. This is a turn that cannot be rightly understood in the ideas or language of the European religious reformer or his imitators. It is not what the purist of the reason or the purist of the spirit imagines it to be and by that too hasty imagination falls short in his endeavour. Its index vision is pointed to a truth that exceeds the human mind and, if at all realised in his members, would turn human life into a divine superlife. And not until this third largest sweep of the spiritual evolution has come into its own, can Indian civilisation be said to have discharged its mission, to have spoken its last word and be *functus officio*, crowned and complete in its office of mediation between the life of man and the spirit.”*

Monday, March

14

फाल्गुन शुक्ल, चतुर्थी

“The Europeans have seen in our Veda only the rude chants of an antique and primitive pastoral race sung in honour of the forces of Nature, and for many their opinion is conclusive of the significance of the *mantras*. All other interpretation is to them superstitious...It is irrelevant to me what Max Muller thinks of the Veda or what Sayana thinks of the Veda. I should prefer to know what the Veda has to say for itself and, if there is any light there on the unknown or on the infinite, to follow the ray till I come face to face with that which it illumines.”

Tuesday, March **15** फाल्गुन शुक्ल, पंचमी

“Europe has formed certain views about the Veda and the Vedanta, and succeeded in imposing them on the Indian intellect...When a hundred world-famous scholars cry out, ‘This is so’, it is hard indeed for the average mind, and even minds above the average but inexpert in these special subjects not to acquiesce. ...

Wednesday, March **16** फाल्गुन शुक्ल, षष्ठी

Nevertheless a time must come when the Indian mind will shake off the darkness that has fallen upon it, cease to think or hold opinions at second and third hand and reassert its right to judge and enquire in a perfect freedom into the meaning of its own Scriptures.”

Thursday, March

17

फाल्गुन शुक्ल, सप्तमी

“When that day comes we shall, I think, discover that the imposing fabric of Vedic theory is based upon nothing more sound or true than a foundation of loosely massed conjectures. We shall question many established philological myths, – the legend, for instance, of an Aryan invasion of India from the north, the artificial and inimical distinction of Aryan and Dravidian which an erroneous philology has driven like a wedge into the unity of the homogenous Indo-Afghan race.”

Friday, March _____ 18 _____ फाल्गुन शुक्ल, अष्टमी

“I find in the Aryan and Dravidian tongues, the Aryan and Dravidian races not separate and unconnected families but two branches of a single stock. The legend of the Aryan invasion and settlement in the Panjab in Vedic times is, to me, a philological myth.”

Sat/Sun, March

19/20

फाल्गुन शुक्ल, ९ / १०

“I believe the Vedas to hold a sense which neither mediaeval India nor modern Europe has grasped, but which was perfectly plain to the early Vedantic thinkers. Max Muller has understood one thing by the Vedic mantras, Sayana has understood another, Yaska had his own interpretations of their antique diction, but none of them understood what Yajñavalkya and Ajatashatrou understood.... It is because we do not understand the Vedas that three fourths of the Upanishads are a sealed book to us.”

Monday, March **21** फाल्गुन शुक्ल, एकादशी

“Religious movements and revolutions have come and gone or left their mark but after all and through all the Veda remains to us our Rock of the Ages, our eternal foundation... The Upanishads, mighty as they are, only aspire to bring out, arrange philosophically in the language of later thinking and crown with the supreme name of Brahman the eternal knowledge enshrined in the Vedas. Yet for some two thousand years at least no Indian has really understood the Vedas.”

Tuesday, March

२२

फाल्गुन शुक्ल, द्वादशी

“The Veda was the beginning of our spiritual knowledge; the Veda will remain its end. These compositions of an unknown antiquity are as the many breasts of the eternal Mother of knowledge from which our succeeding ages have all been fed. ...The recovery of the perfect truth of the Veda is therefore.... a practical necessity for the future of the human race. For I believe firmly that the secret concealed in the Veda, when entirely discovered, will be found to formulate perfectly that knowledge and practice of a divine life to which the march of humanity, after long wanderings in the satisfaction of the intellect and senses, must inevitably return.”

Wednesday, March _____

२३

_____ फाल्गुन शुक्ल, त्रयोदशी

“The ancient civilisations did possess secrets of science some of which modern knowledge has recovered, extended and made more rich and precise but others are even now not recovered. There is then nothing fantastic in Dayananda’s idea that Veda contains truth of science as well as truth of religion. I will even add my own conviction that Veda contains other truths of a science the modern world does not at all possess, and in that case Dayananda has rather understated than overstated the depth and range of the Vedic wisdom.”

Thursday, March

24

फाल्गुन शुक्ल, चतुर्दशी

“The first age of India's greatness was a spiritual age when she sought passionately for the truth of existence through the intuitive mind and through an inner experience and interpretation both of the psychic and the physical existence. The stamp put on her by that beginning she has never lost, but rather always enriched it with fresh spiritual experience and discovery at each step of the national life. Even in her hour of decline it was the one thing she could never lose.”

Friday, March

25

पूर्णिमा

“...the second long epoch of India's greatness was an age of the intellect, the ethical sense, the dynamic will in action enlightened to formulate and govern life in the lustre of spiritual truth. After the age of the Spirit, the age of the Dharma; after the Veda and Upanishads, the heroic centuries of action and social formation, typical construction and thought and philosophy, when the outward forms of Indian life and culture were fixed in their large lines and even their later developments were being determined in the seed.”

“The great classical age of Sanskrit culture was the flowering of this intellectuality into curiosity of detail in the refinements of scholarship, science, art, literature, politics, sociology, mundane life. We see at this time too the sounding not only of aesthetic, but of emotional and sensuous, even of vital and sensual experience. But the old spirituality reigned behind all this mental and all this vital activity, and its later period, the post-classical, saw a lifting up of the whole lower life and an impressing upon it of the values of the Spirit. This was the sense of the Puranic and Tantric systems and the religions of Bhakti.”

THE GREATNESS OF INDIA AND ITS CULTURE

“India is the guru of the nations, the physician of the human soul in its profounder maladies; she is destined once more to new-mould the life of the world...”

1. Past Creations and Achievements of Indian Culture

“In what field indeed has not India attempted, achieved, created, and in all on a large scale and yet with much attention to completeness of detail? Of her spiritual and philosophic achievement there can be no real question. They stand there as the Himalayas stand upon the earth, in the phrase of Kalidasa, *pr̥thivyā iva mānadaṇḍaḥ*, ‘as if earth’s measuring rod,’ mediating still between earth and heaven, measuring the finite, casting their plummet far into the infinite, plunging their extremities into the upper and lower seas of the superconscious and the subliminal, the spiritual and the natural being. But if her philosophies, her religious disciplines, her long list of great spiritual personalities, thinkers, founders, saints are her greatest glory, as was natural to her temperament and governing idea, they are by no means her sole glories, nor are the others dwarfed by their eminence. It is now proved that in science she went farther than any country before the modern era, and even Europe owes the beginning of her physical science to India as much as to Greece, although not directly but through the medium of the Arabs. And, even if she had only gone as far, that would have been sufficient proof of a strong intellectual life in an ancient culture. Especially in mathematics, astronomy and chemistry, the chief elements of ancient science, she discovered and formulated much and well and anticipated by force of reasoning or experiment some of the scientific ideas and discoveries which Europe first arrived at much later, but was able to base more firmly by her new and completer method. She was well-equipped in surgery and her system of medicine survives to this day and has still its value, though it declined intermediately in knowledge and is only now recovering its vitality.

In literature, in the life of the mind, she lived and built greatly. Not only has she the Vedas, Upanishads and Gita, not to speak of less supreme but still powerful or beautiful work in that field, unequalled monuments of religious and philosophic poetry, a kind in which Europe has never been able to do anything much of any great value, but that vast national structure, the Mahabharata, gathering into its cycle the poetic literature and expressing so completely the life of a long formative age, that it is said of it in a popular saying which has the justice if also the exaggeration of a too apt epigram, ‘What is not in this Bharata, is not in Bharatavarsha (India),’

The Greatness of India and its Culture

and the Ramayana, the greatest and most remarkable poem of its kind, that most sublime and beautiful epic of ethical idealism and a heroic semi-divine human life, and the marvellous richness, fullness and colour of the poetry and romance of highly cultured thought, sensuous enjoyment, imagination, action and adventure which makes up the romantic literature of her classical epoch. Nor did this long continuous vigour of creation cease with the loss of vitality by the Sanskrit tongue, but was paralleled and carried on in a mass of great or of beautiful work in her other languages, in Pali first and Prakrit, much unfortunately lost, and Tamil, afterwards in Hindi, Bengali, Marathi and other tongues. The long tradition of her architecture, sculpture and painting speaks for itself, even in what survives after all the ruin of stormy centuries: whatever judgment may be formed of it by the narrower school of Western aesthetics, – and at least its fineness of execution and workmanship cannot be denied, nor the power with which it renders the Indian mind, – it testifies at least to a continuous creative activity. And creation is proof of life and great creation of greatness of life.

But these things are, it may be said, the things of the mind, and the intellect, imagination and aesthetic mind of India may have been creatively active, but yet her outward life depressed, dull, poor, gloomy with the hues of asceticism, void of will-power and personality, ineffective, null. That would be a hard proposition to swallow; for literature, art and science do not flourish in a void of life. But here too what are the facts? India has not only had the long roll of her great saints, sages, thinkers, religious founders, poets, creators, scientists, scholars, legists; she has had her great rulers, administrators, soldiers, conquerors, heroes, men with the strong active will, the mind that plans and the seeing force that builds. She has warred and ruled, traded and colonised and spread her civilisation, built polities and organised communities and societies, done all that makes the outward activity of great peoples. A nation tends to throw out its most vivid types in that line of action which is most congenial to its temperament and expressive of its leading idea, and it is the great saints and religious personalities that stand at the head in India and present the most striking and continuous roll-call of greatness, just as Rome lived most in her warriors and statesmen and rulers. The Rishi in ancient India was the outstanding figure with the hero just behind, while in later times the most striking feature is the long uninterrupted chain from Buddha and Mahavira to Ramanuja, Chaitanya, Nanak, Ramdas and Tukaram and beyond them

to Ramakrishna and Vivekananda and Dayananda. But there have been also the remarkable achievements of statesmen and rulers, from the first dawn of ascertainable history which comes in with the striking figures of Chandragupta, Chanakya, Asoka, the Gupta emperors and goes down through the multitude of famous Hindu and Mahomedan figures of the middle age to quite modern times. In ancient India there was the life of republics, oligarchies, democracies, small kingdoms of which no detail of history now survives, afterwards the long effort at empire-building, the colonisation of Ceylon and the Archipelago, the vivid struggles that attended the rise and decline of the Pathan and Mogul dynasties, the Hindu struggle for survival in the south, the wonderful record of Rajput heroism and the great upheaval of national life in Maharashtra penetrating to the lowest strata of society, the remarkable episode of the Sikh Khalsa. An adequate picture of that outward life still remains to be given; once given it would be the end of many fictions. All this mass of action was not accomplished by men without mind and will and vital force, by pale shadows of humanity in whom the vigorous manhood had been crushed out under the burden of a gloomy and all-effacing asceticism, nor does it look like the sign of a metaphysically minded people or dreamers averse to life and action. It was not men of straw or lifeless and will-less dummies or thin-blooded dreamers who thus acted, planned, conquered, built great systems of administration, founded kingdoms and empires, figured as great patrons of poetry and art and architecture or, later, resisted heroically imperial power and fought for the freedom of clan or people. Nor was it a nation devoid of life which maintained its existence and culture and still lived on and broke out constantly into new revivals under the ever-increasing stress of continuously adverse circumstances. The modern Indian revival, religious, cultural, political, called now sometimes a renaissance, which so troubles and grieves the minds of her critics, is only a repetition under altered circumstances, in an adapted form, in a greater though as yet less vivid mass of movement, of a phenomenon which has constantly repeated itself throughout a millennium of Indian history.”

2. Four Powers of the Ancient Indian Spirit

The four powers of the ancient Indian spirit are: (a) Spirituality, (b) Stupendous Vitality, (c) Strong Intellectuality and (d) The Synthetic Impulse of Mind and Life.

(a) Spirituality

“Spirituality is indeed the master-key of the Indian mind; the sense of

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the infinite is native to it. India saw from the beginning, – and, even in her ages of reason and her age of increasing ignorance, she never lost hold of the insight, – that life cannot be rightly seen in the sole light, cannot be perfectly lived in the sole power of its externalities. She was alive to the greatness of material laws and forces; she had a keen eye for the importance of the physical sciences; she knew how to organise the arts of ordinary life. But she saw that the physical does not get its full sense until it stands in right relation to the supra-physical; she saw that the complexity of the universe could not be explained in the present terms of man or seen by his superficial sight, that there were other powers behind, other powers within man himself of which he is normally unaware, that he is conscious only of a small part of himself, that the invisible always surrounds the visible, the suprasensible the sensible, even as infinity always surrounds the finite. She saw too that man has the power of exceeding himself, of becoming himself more entirely and profoundly than he is, – truths which have only recently begun to be seen in Europe and seem even now too great for its common intelligence. She saw the myriad gods beyond man, God beyond the gods, and beyond God his own ineffable eternity; she saw that there were ranges of life beyond our life, ranges of mind beyond our present mind and above these she saw the splendours of the spirit. Then with that calm audacity of her intuition which knew no fear or littleness and shrank from no act whether of spiritual or intellectual, ethical or vital courage, she declared that there was none of these things which man could not attain if he trained his will and knowledge; he could conquer these ranges of mind, become the spirit, become a god, become one with God, become the ineffable Brahman. And with the logical practicality and sense of science and organised method which distinguished her mentality, she set forth immediately to find out the way. Hence from long ages of this insight and practice there was ingrained in her her spirituality, her powerful psychic tendency, her great yearning to grapple with the infinite and possess it, her ineradicable religious sense, her idealism, her Yoga, the constant turn of her art and her philosophy.”

(b) *Stupendous Vitality*

“When we look at the past of India, what strikes us next is her stupendous vitality, her inexhaustible power of life and joy of life, her almost unimaginably prolific creativeness. For three thousand years at least, – it is indeed much longer, – she has been creating abundantly and incessantly, lavishly, with an inexhaustible many-sidedness, republics and

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kingdoms and empires, philosophies and cosmogonies and sciences and creeds and arts and poems and all kinds of monuments, palaces and temples and public works, communities and societies and religious orders, laws and codes and rituals, physical sciences, psychic sciences, systems of Yoga, systems of politics and administration, arts spiritual, arts worldly, trades, industries, fine crafts, – the list is endless and in each item there is almost a plethora of activity. She creates and creates and is not satisfied and is not tired; she will not have an end of it, seems hardly to need a space for rest, a time for inertia and lying fallow. She expands too outside her borders; her ships cross the ocean and the fine superfluity of her wealth brims over to Judaea and Egypt and Rome; her colonies spread her arts and epics and creeds in the Archipelago; her traces are found in the sands of Mesopotamia; her religions conquer China and Japan and spread westward as far as Palestine and Alexandria, and the figures of the Upanishads and the sayings of the Buddhists are re-echoed on the lips of Christ. Everywhere, as on her soil, so in her works there is the teeming of a superabundant energy of life. European critics complain that in her ancient architecture, sculpture and art there is no reticence, no holding back of riches, no blank spaces, that she labours to fill every rift with ore, occupy every inch with plenty. Well, but defect or no, that is the necessity of her super-abundance of life, of the teeming of the infinite within her. She lavishes her riches because she must, as the Infinite fills every inch of space with the stirring of life and energy because it is the Infinite.”

(c) *Strong Intellectuality*

“But this supreme spirituality and this prolific abundance of the energy and joy of life and creation do not make all that the spirit of India has been in its past. It is not a confused splendour of tropical vegetation under heavens of a pure sapphire infinity. It is only to eyes unaccustomed to such wealth that there seems to be a confusion in this crowding of space with rich forms of life, a luxurious disorder of excess or a wanton lack of measure, clear balance and design. For the third power of the ancient Indian spirit was a strong intellectuality, at once austere and rich, robust and minute, powerful and delicate, massive in principle and curious in detail. Its chief impulse was that of order and arrangement, but an order founded upon a seeking for the inner law and truth of things and having in view always the possibility of conscientious practice. India has been pre-eminently the land of the Dharma and the Shastra. She searched for the inner truth and law of each human or cosmic activity, its Dharma; that

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found, she laboured to cast into elaborate form and detailed law of arrangement its application in fact and rule of life. Her first period was luminous with the discovery of the Spirit; her second completed the discovery of the Dharma; her third elaborated into detail the first simpler formulation of the Shastra; but none was exclusive, the three elements are always present.

In this third period the curious elaboration of all life into a science and an art assumes extraordinary proportions. The mere mass of the intellectual production during the period from Asoka well into the Mahomedan epoch is something truly prodigious, as can be seen at once if one studies the account which recent scholarship gives of it, and we must remember that that scholarship as yet only deals with a fraction of what is still lying extant and what is extant is only a small percentage of what was once written and known. There is no historical parallel for such an intellectual labour and activity before the invention of printing and the facilities of modern science; yet all that mass of research and production and curiosity of detail was accomplished without these facilities and with no better record than the memory and for an aid the perishable palm-leaf. Nor was all this colossal literature confined to philosophy and theology, religion and Yoga, logic and rhetoric and grammar and linguistics, poetry and drama, medicine and astronomy and the sciences; it embraced all life, politics and society, all the arts from painting to dancing, all the sixty-four accomplishments, everything then known that could be useful to life or interesting to the mind, even, for instance, to such practical side minutiae as the breeding and training of horses and elephants, each of which had its Shastra and its art, its apparatus of technical terms, its copious literature. In each subject from the largest and most momentous to the smallest and most trivial there was expended the same all-embracing, opulent, minute and thorough intellectuality. On one side there is an insatiable curiosity, the desire of life to know itself in every detail, on the other a spirit of organisation and scrupulous order, the desire of the mind to tread through life with a harmonised knowledge and in the right rhythm and measure. Thus an ingrained and dominant spirituality, an inexhaustible vital creativeness and gust of life and, mediating between them, a powerful, penetrating and scrupulous intelligence combined of the rational, ethical and aesthetic mind each at a high intensity of action, created the harmony of the ancient Indian culture.

Indeed without this opulent vitality and opulent intellectuality India

could never have done so much as she did with her spiritual tendencies. It is a great error to suppose that spirituality flourishes best in an impoverished soil with the life half-killed and the intellect discouraged and intimidated. The spirituality that so flourishes is something morbid, hectic and exposed to perilous reactions. It is when the race has lived most richly and thought most profoundly that spirituality finds its heights and its depths and its constant and many-sided fruition. In modern Europe it is after a long explosion of vital force and a stupendous activity of the intellect that spirituality has begun really to emerge and with some promise of being not, as it once was, the sorrowful physician of the malady of life, but the beginning of a large and profound clarity.”

(d) The Sounding of Extremes and the Synthetic Impulse of Mind and Life

“The European eye is struck in Indian spiritual thought by the Buddhistic and illusionist denial of life. But it must be remembered that this is only one side of its philosophic tendency which assumed exaggerated proportions only in the period of decline. In itself too that was simply one result, in one direction, of a tendency of the Indian mind which is common to all its activities, the impulse to follow each motive, each specialisation of motive even, spiritual, intellectual, ethical, vital, to its extreme point and to sound its utmost possibility. Part of its innate direction was to seek in each not only for its fullness of detail, but for its infinite, its absolute, its profoundest depth or its highest pinnacle. It knew that without a ‘fine excess’ we cannot break down the limits which the dull temper of the normal mind opposes to knowledge and thought and experience; and it had in seeking this point a boundless courage and yet a sure tread. Thus it carried each tangent of philosophic thought, each line of spiritual experience to its farthest point, and chose to look from that farthest point at all existence, so as to see what truth or power such a view could give it. It tried to know the whole of divine nature and to see too as high as it could beyond nature and into whatever there might be of supradivine. When it formulated a spiritual atheism, it followed that to its acme of possible vision. When, too, it indulged in materialistic atheism, – though it did that only with a side glance, as the freak of an insatiable intellectual curiosity, – yet it formulated it straight out, boldly and nakedly, without the least concession to idealism or ethicism.

Everywhere we find this tendency. The ideals of the Indian mind have included the height of self-assertion of the human spirit and its thirst of

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independence and mastery and possession and the height also of its self-abnegation, dependence and submission and self-giving. In life the ideal of opulent living and the ideal of poverty were carried to the extreme of regal splendour and the extreme of satisfied nudity. Its intuitions were sufficiently clear and courageous not to be blinded by its own most cherished ideas and fixed habits of life. If it was obliged to stereotype caste as the symbol of its social order, it never quite forgot, as the caste-spirit is apt to forget, that the human soul and the human mind are beyond caste. For it had seen in the lowest human being the Godhead, Narayana. It emphasised distinctions only to turn upon them and deny all distinctions. If all its political needs and circumstances compelled it at last to exaggerate the monarchical principle and declare the divinity of the king and to abolish its earlier republican city states and independent federations as too favourable to the centrifugal tendency, if therefore it could not develop democracy, yet it had the democratic idea, applied it in the village, in council and municipality, within the caste, was the first to assert a divinity in the people and could cry to the monarch at the height of his power, 'O king, what art thou but the head servant of the demos?' Its idea of the golden age was a free spiritual anarchism. Its spiritual extremism could not prevent it from fathoming through a long era the life of the senses and its enjoyments, and there too it sought the utmost richness of sensuous detail and the depths and intensities of sensuous experience. Yet it is notable that this pursuit of the most opposite extremes never resulted in disorder; and its most hedonistic period offers nothing that at all resembles the unbridled corruption which a similar tendency has more than once produced in Europe. For the Indian mind is not only spiritual and ethical, but intellectual and artistic, and both the rule of the intellect and the rhythm of beauty are hostile to the spirit of chaos. In every extreme the Indian spirit seeks for a law in that extreme and a rule, measure and structure in its application. Besides, this sounding of extremes is balanced by a still more ingrained characteristic, the synthetical tendency, so that having pushed each motive to its farthest possibility the Indian mind returns always towards some fusion of the knowledge it has gained and to a resulting harmony and balance in action and institution. Balance and rhythm which the Greeks arrived at by self-limitation, India arrived at by its sense of intellectual, ethical and aesthetic order and the synthetic impulse of its mind and life."

Thus one can safely say that "Indian civilisation has been the form and

The Greatness of India and its Culture

expression of a culture as great as any of the historic civilisations of mankind, great in religion, great in philosophy, great in science, great in thought of many kinds, great in literature, art and poetry, great in the organisation of society and politics, great in craft and trade and commerce. There have been dark spots, positive imperfections, heavy shortcomings; what civilisation has been perfect, which has not had its deep stains and cruel abysses? There have been considerable lacunae, many blind alleys, much uncultured or ill-cultured ground; what civilisation has been without its unfilled parts, its negative aspects? But our ancient civilisation can survive the severest comparisons of either ancient or mediaeval times. More high-reaching, subtle, many-sided, curious and profound than the Greek, more noble and humane than the Roman, more large and spiritual than the old Egyptian, more vast and original than any other Asiatic civilisation, more intellectual than the European prior to the eighteenth century, possessing all that these had and more, it was the most powerful, self-possessed, stimulating and wide in influence of all past human cultures.”

“...why should not India then be the first power in the world ? Who else has the undisputed right to extend spiritual sway over the world ? This was Swami Vivekananda’s plan of campaign. India can once more be made conscious of her greatness by an overmastering sense of the greatness of her spirituality. This sense of greatness is the main feeder of all patriotism. This only can put an end to all self-depreciation and generate a burning desire to recover the lost ground.”

Monday, March

28

चैत्र कृष्ण, तृतीया

“Indian culture attached quite as much value to the soundness, growth and strength of the mind, life and body as the old Hellenic or the modern scientific thought, although for a different end and a greater motive. Therefore to everything that serves and belongs to the healthy fullness of these things, it gave free play, to the activity of the reason, to science and philosophy, to the satisfaction of the aesthetic being and to all the many arts great or small, to the health and strength of the body, to the physical and economical well-being, ease, opulence of the race...”

Tuesday, March _____ 29 _____ चैत्र कृष्ण, चतुर्थी

“...there was never a national ideal of poverty in India as some would have us believe, nor was bareness or squalor the essential setting of her spirituality, – ...Their aim was high, but firm and wide too was the base they sought to establish and great the care bestowed on these first instruments.”

Wednesday, March

30

चैत्र कृष्ण, पंचमी

“India has to get back entirely to the native power of her spirit at its very deepest and to turn all the needed strengths and aims of her present and future life into materials for that spirit to work upon and integrate and harmonise.”

Thursday, March _____

31 _____

चैत्र कृष्ण, षष्ठी

“The spirit of ancient India was aristocratic; its thought and life moulded in the cast of a high and proud nobility, an extreme and lofty strenuousness. The very best in thought, the very best in action, the very best in character, the very best in literature and art, the very best in religion and all the world well lost if only this very best might be attained, such was the spirit of ancient India.”

Friday, April

1

चैत्र कृष्ण, सप्तमी

INDIAN ART AND LITERATURE

“The Western mind is arrested and attracted by the form, lingers on it and cannot get away from its charm, loves it for its own beauty, rests on the emotional, intellectual, aesthetic suggestions that arise directly from its most visible language, confines the soul in the body; it might almost be said that for this mind form creates the spirit, the spirit depends for its existence and for everything it has to say on the form.”

Sat/Sun, April

_____ **2/3** _____

चैत्र कृष्ण, ८ / ९

“Indian attitude to the matter is at the opposite pole to this view. For the Indian mind form does not exist except as a creation of the spirit and draws all its meaning and value from the spirit.”

Monday, April

4

चैत्र कृष्ण, दशमी

“Every line, arrangement of mass, colour, shape, posture, every physical suggestion, however many, crowded, opulent they may be, is first and last a suggestion, a hint, very often a symbol which is in its main function a support for a spiritual emotion, idea, image that again goes beyond itself to the less definable, but more powerfully sensible reality of the spirit which has excited these movements in the aesthetic mind and passed through them into significant shapes.”

Tuesday, April _____

5

_____ चैत्र कृष्ण, एकादशी

“This characteristic attitude of the Indian reflective and creative mind necessitates in our view of its creations an effort to get beyond at once to the inner spirit of the reality it expresses and see from it and not from outside. And in fact to start from the physical details and their synthesis appears to me quite the wrong way to look at an Indian work of art.”

Wednesday, April _____

6

_____ चैत्र कृष्ण, द्वादशी

1. Indian Architecture

“Indian architecture especially demands this kind of inner study and this spiritual self-identification with its deepest meaning and will not otherwise reveal itself to us.”

Thursday, April _____

7

_____ चैत्र कृष्ण, चतुर्दशी

“The secular buildings of ancient India, her palaces and places of assembly and civic edifices have not outlived the ravage of time; what remains to us is mostly something of the great mountain and cave temples, something too of the temples of her ancient cities of the plains, and for the rest we have the fanes and shrines of her later times, whether situated in temple cities and places of pilgrimage like Srirangam and Rameshwaram or in her great once regal towns like Madura, when the temple was the centre of life.”

“It is then the most hieratic side of a hieratic art that remains to us. These sacred buildings are the signs, the architectural self-expression of an ancient spiritual and religious culture. Ignore the spiritual suggestion, the religious significance, the meaning of the symbols and indications, look only with the rational and secular aesthetic mind, and it is vain to expect that we shall get to any true and discerning appreciation of this art.”

Sat/Sun, April

==== **9/10** =====

चैत्र शुक्ल, १ / २

“Indian sacred architecture of whatever date, style or dedication goes back to something timelessly ancient and now outside India almost wholly lost, something which belongs to the past, and yet it goes forward too, though this the rationalistic mind will not easily admit, to something which will return upon us and is already beginning to return, something which belongs to the future.”

Monday, April

11

चैत्र शुक्ल, तृतीया

“An Indian temple, to whatever godhead it may be built, is in its inmost reality an altar raised to the divine Self, a house of the Cosmic Spirit, an appeal and aspiration to the Infinite. As that and in the light of that seeing and conception it must in the first place be understood, and everything else must be seen in that setting and that light, and then only can there be any real understanding.”

Tuesday, April

12

चैत्र शुक्ल, चतुर्थी

“No artistic eye however alert and sensible and no aesthetic mind however full and sensitive can arrive at that understanding, if it is attached to a Hellenised conception of rational beauty or shuts itself up in a materialised or intellectual interpretation and fails to open itself to the great things here meant by a kindred close response to some touch of the cosmic consciousness, some revelation of the greater spiritual Self, some suggestion of the Infinite.”

Wednesday, April

13

चैत्र शुक्ल, पंचमी

2. Indian Sculpture

“The more ancient sculptural art of India embodies in visible form what the Upanishads threw out into inspired thought and the Mahabharata and Ramayana portrayed by the word in life.”

Thursday, April

14

चैत्र शुक्ल, षष्ठी

“This sculpture like the architecture springs from spiritual realisation, and what it creates and expresses at its greatest is the spirit in form, the soul in body, this or that living soul-power in the divine or the human, the universal and cosmic individualised in suggestion but not lost in individuality, the impersonal supporting a not too insistent play of personality, the abiding moments of the eternal, the presence, the idea, the power, the calm or potent delight of the spirit in its actions and creations.”

Friday, April

15

चैत्र शुक्ल, सप्तमी

“The Olympian gods of Phidias are magnified and uplifted human beings saved from a too human limitation by a certain divine calm of impersonality or universalised quality, divine type, *guna*; in other work we see heroes, athletes, feminine incarnations of beauty, calm and restrained embodiments of idea, action or emotion in the idealised beauty of the human figure.”

Sat/Sun, April

=====16/17=====

चैत्र शुक्ल, ७ / ८

“The gods of Indian sculpture are cosmic beings, embodiments of some great spiritual power, spiritual idea and action, inmost psychic significance, the human form a vehicle of this soul meaning, its outward means of self-expression; everything in the figure, every opportunity it gives, the face, the hands, the posture of the limbs, the poise and turn of the body...”

Monday, April

18

चैत्र शुक्ल, नवमी

“...every accessory, has to be made instinct with the inner meaning, help it to emerge, carry out the rhythm of the total suggestion, and on the other hand everything is suppressed which would defeat this end, especially all that would mean an insistence on the merely vital or physical, outward or obvious suggestions of the human figure. Not the ideal physical or emotional beauty, but the utmost spiritual beauty or significance of which the human form is capable, is the aim of this kind of creation.”

Tuesday, April

19

चैत्र शुक्ल, दशमी

“Indian sculpture, Indian art in general follows its own ideal and traditions and these are unique in their character and quality. It is the expression great as a whole through many centuries and ages of creation, supreme at its best, whether in rare early pre-Asokan, in Asokan or later work of the first heroic age or in the magnificent statues of the cave-cathedrals and Pallava and other southern temples or the noble, accomplished or gracious imaginations of Bengal, Nepal and Java through the after centuries...”

Wednesday, April

20

चैत्र शुक्ल, एकादशी

“It is the expression great as a whole...in the singular skill and delicacy of the bronze work of the southern religions, a self-expression of the spirit and ideals of a great nation and a great culture which stands apart in the cast of its mind and qualities among the earth's peoples, famed for its spiritual achievement, its deep philosophies and its religious spirit, its artistic taste, the richness of its poetic imagination, and not inferior once in its dealings with life and its social endeavour and political institutions.”

Thursday, April

21

चैत्र शुक्ल, द्वादशी

3. Indian Paintings

“...we may fairly assume that all along Indian painting, both Buddhist and Hindu, covered much the same kind of ground as the later Rajput work in a more ample fashion and with a more antique greatness of spirit and was in its ensemble an interpretation of the whole religion, culture and life of the Indian people.”

Friday, April

२२

चैत्र शुक्ल, त्रयोदशी

“The one important and significant thing that emerges is the constant oneness and continuity of all Indian art in its essential spirit and tradition. Thus the earlier work at Ajanta has been found to be akin to the earlier sculptural work of the Buddhists, while the later paintings have a similar close kinship to the sculptural reliefs at Java.”

Sat/Sun, April

23/24

चैत्र शुक्ल, १४/पूर्णिमा

“And we find that the spirit and tradition which reigns through all changes of style and manner at Ajanta, is present too at Bagh and Sigiriya, in the Khotan frescoes, in the illuminations of Buddhist manuscripts of a much later time and in spite of the change of form and manner is still spiritually the same in the Rajput paintings.”

Monday, April

25

बैशाख कृष्ण, प्रथमा

“This unity and continuity enable us to distinguish and arrive at a clear understanding of what is the essential aim, inner turn and motive, spiritual method which differentiate Indian painting first from occidental work and then from the nearer and more kindred art of other countries of Asia.”

Tuesday, April

26

बैशाख कृष्ण, द्वितीया

“The spirit and motive of Indian painting are in their centre of conception and shaping force of sight identical with the inspiring vision of Indian sculpture. All Indian art is a throwing out of a certain profound self-vision formed by a going within to find out the secret significance of form and appearance...”

Wednesday, April

27

बैशाख कृष्ण, तृतीया

“All Indian art is ... a discovery of the subject in one's deeper self, the giving of soul-form to that vision and a remoulding of the material and natural shape to express the psychic truth of it with the greatest possible purity and power of outline and the greatest possible concentrated rhythmic unity of significance in all the parts of an indivisible artistic whole. Take whatever masterpiece of Indian painting and we shall find these conditions aimed at and brought out into a triumphant beauty of suggestion and execution.”

Thursday, April

28

बैशाख कृष्ण, चतुर्थी

“Indian painting like Indian architecture and sculpture appeals through the physical and psychical to another spiritual vision from which the artist worked and it is only when this is no less awakened in us than the aesthetic sense that it can be appreciated in all the depth of its significance.”

Friday, April

29

बैशाख कृष्ण, षष्ठी

4. Indian Literature

“The arts which appeal to the soul through the eye are able to arrive at a peculiarly concentrated expression of the spirit, the aesthesis and the creative mind of a people, but it is in its literature that we must seek for its most flexible and many-sided self-expression, for it is the word used in all its power of clear figure or its threads of suggestion that carries to us most subtly and variably the shades and turns and teeming significances of the inner self in its manifestation.”

Saturday, April **30** बैशाख कृष्ण, सप्तमी

“The greatness of a literature lies first in the greatness and worth of its substance, the value of its thought and the beauty of its forms, but also in the degree to which, satisfying the highest conditions of the art of speech, it avails to bring out and raise the soul and life or the living and the ideal mind of a people, an age, a culture, through the genius of some of its greatest or most sensitive representative spirits.”

Sunday, May

1

बैशाख कृष्ण, अष्टमी

“The ancient and classical creations of the Sanskrit tongue both in quality and in body and abundance of excellence, in their potent originality and force and beauty, in their substance and art and structure, in grandeur and justice and charm of speech and in the height and width of the reach of their spirit stand very evidently in the front rank among the world's great literatures.”

Monday, May _____



_____ बैशाख कृष्ण, नवमी

“The language itself, as has been universally recognised by those competent to form a judgment, is one of the most magnificent, the most perfect and wonderfully sufficient literary instruments developed by the human mind, at once majestic and sweet and flexible, strong and clearly-formed and full and vibrant and subtle, and its quality and character would be of itself a sufficient evidence of the character and quality of the race whose mind it expressed and the culture of which it was the reflecting medium.”

Tuesday, May _____

३

_____ बैशाख कृष्ण, दशमी

“Nor is it in the Sanskrit tongue alone that the Indian mind has done high and beautiful and perfect things, though it couched in that language the larger part of its most prominent and formative and grandest creations.”

Wednesday, May _____

4

_____ बैशाख कृष्ण, एकादशी

“It would be necessary for a complete estimate to take into account as well the Buddhistic literature in Pali and the poetic literatures, here opulent, there more scanty in production, of about a dozen Sanskritic and Dravidian tongues. The whole has almost a continental effect and does not fall so far short in the quantity of its really lasting things and equals in its things of best excellence the work of ancient and mediaeval and modern Europe.”

Thursday, May _____

5

_____ बैशाख कृष्ण, द्वादशी

“The people and the civilisation that count among their great works and their great names the Veda and the Upanishads, the mighty structures of the Mahabharata and the Ramayana, Kalidasa and Bhavabhuti and Bhartrihari and Jayadeva and the other rich creations of classical Indian drama and poetry and romance, the Dhammapada and the Jatakas, the Panchatantra, Tulsidas, Vidyapati and Chandidas and Ramprasad, Ramdas and Tukaram, Tiruvalluvar and Kamban and...”

Friday, May _____

6

_____ बैशाख कृष्ण, त्रयोदशी

“...the songs of Nanak and Kabir and Mirabai and the southern Shaiva saints and the Alwars, – to name only the best-known writers and most characteristic productions, though there is a very large body of other work in the different tongues of both the first and the second excellence, – must surely be counted among the greatest civilisations and the world's most developed and creative peoples.”

Sat/Sun, May

7/8

बैशाख कृष्ण, १४ / अमा०

THE INDIAN POLITY

The western-minded critics contend that “...India has always shown an incompetence for any free or sound political organisation and has been constantly a divided and for the most part of her long history a subject nation, that her economic system whatever its bygone merits, if it had any, remained an inelastic and static order that led in modern conditions to poverty and failure and her society an unprogressive hierarchy, caste-ridden, full of semi-barbaric abuses, only fit to be thrown on the scrap-heap among the broken rubbish of the past and replaced by the freedom, soundness and perfection or at least the progressive perfectibility of the European social order.”

Monday, May _____

9

_____ बैशाख शुक्ल, प्रथमा

1. The Truth about the True Nature of Indian Polity

“The legend of Indian political incompetence has arisen from a false view of the historical development and an insufficient knowledge of the ancient past of the country.”

Tuesday, May _____ 10 _____ बैशाख शुक्ल, द्वितीया

“It has long been currently supposed that she passed at once from the freer type of the primitive Aryan or Vedic social and political organisation to a system socially marked by the despotism of the Brahmin theocracy and politically by an absolute monarchy of the oriental, by which is meant the Western Asiatic type, and has remained fixed in these two things for ever after.”

Wednesday, May

11

 बैशाख शुक्ल, तृतीया

“[This] summary reading of Indian history has been destroyed by a more careful and enlightened scholarship and the facts are of a quite different nature.”

Thursday, May _____ **12** _____ बैशाख शुक्ल, चतुर्थी

“It is true that India never evolved either the scrambling and burdensome industrialism or the parliamentary organisation of freedom and self-styled democracy characteristic of the bourgeois or Vaishya period of the cycle of European progress. But the time is passing when the uncritical praise of these things as the ideal state and the last word of social and political progress was fashionable, their defects are now visible and the greatness of an oriental civilisation need not be judged by the standard of these Western developments.”

Friday, May _____ **13** _____ बैशाख शुक्ल, पंचमी

“Indian scholars have attempted to read the modern ideas and types of democracy and even a parliamentary system into the past of India, but this seems to me an ill-judged endeavour.”

Sat/Sun, May

14/15

बैशाख शुक्ल, ६ / ७

“There was a strong democratic element, if we must use the Western terms, in Indian polity and even institutions that present a certain analogy to the parliamentary form, but in reality these features were of India’s own kind and not at all the same thing as modern parliaments and modern democracy. And so considered they are a much more remarkable evidence of the political capacity of the Indian people in their living adaptation to the ensemble of the social mind and body of the nation than when we judge them by the very different standard of Western society and the peculiar needs of its cultural cycle.”

Monday, May _____ **16** _____ बैशाख शुक्ल, अष्टमी

“The true nature of the Indian polity can only be realised if we look at it not as a separate thing, a machinery independent of the rest of the mind and life of the people, but as a part of and in its relation to the organic totality of the social existence.”

Tuesday, May

17

बैशाख शुक्ल, नवमी

“The one principle permanent at the base of construction throughout all the building and extension and rebuilding of the Indian polity was the principle of an organically self-determining communal life, – self-determining not only in the mass and by means of the machinery of the vote and a representative body erected on the surface, representative only of the political mind of a part of the nation, which is all that the modern system has been able to manage, but in every pulse of its life and in each separate member of its existence. A free synthetic communal order was its character, and the condition of liberty it aimed at was not so much an individual as a communal freedom.”

Wednesday, May

18

बैशाख शुक्ल, दशमी

“The master idea that has governed the life, culture, social ideals of the Indian people has been the seeking of man for his true spiritual self and the use of life....as a frame and means for that discovery and for man’s ascent from the ignorant natural into the spiritual existence. This dominant idea India has never quite forgotten even under the stress and material exigencies and the externalities of political and social construction.”

“But the difficulty of making the social life an expression of man’s true self and some highest realisation of the spirit within him is immensely greater than that which attends a spiritual self-expression through the things of the mind, religion, thought, art, literature, and while in these India reached extraordinary heights and largenesses, she could not in the outward life go beyond certain very partial realisations and very imperfect tentatives...”

Friday, May _____ 20 _____ बैशाख शुक्ल, एकादशी

“Politics, society, economics are the natural field of the two first and grosser parts of human aim and conduct recognised in the Indian system, interest and hedonistic desire: Dharma, the higher law, has nowhere been brought more than partially into this outer side of life, and in politics to a very minimum extent, for the effort at governing political action by ethics is usually little more than a pretence.”

Sat/Sun, May

21/22

बैशाख शुक्ल, १२ / १३

“Accordingly, we find that the governance by the Dharma of India’s social, economic and even...her political rule of life, system, turn of existence, with the adumbration of a spiritual significance behind...was as far as her ancient system could advance. This much endeavour, however, she did make with persistence and patience and it gave a peculiar type to her social polity.”

Monday, May _____ **23** _____

पूर्णिमा

2. The System of Ancient Indian Polity

“...the Indian polity was the system of a very complex communal freedom and self-determination, each group unit of the community having its own natural existence and administering its own proper life and business, set off from the rest by a natural demarcation of its field and limits, but connected with the whole by well-understood relations, each a co-partner with the others (*contd...*)

(176)

Tuesday, May

24

ज्येष्ठ कृष्ण, प्रथमा

(contd...) in the powers and duties of the communal existence, executing its own laws and rules, administering within its own proper limits, joining with the others in the discussion and the regulation of matters of a mutual or common interest and represented in some way and to the degree of its importance in the general assemblies of the kingdom or empire.”

“The State, sovereign or supreme political authority was an instrument of co-ordination and of a general control and efficiency and exercised a supreme but not an absolute authority; for in all its rights and powers it was limited by the Law and by the will of the people and in all its internal functions only a co-partner with the other members of the socio-political body.”

Thursday, May _____ **26** _____ ज्येष्ठ कृष्ण, तृतीया

“This was the theory and principle and the actual constitution of the Indian polity, a complex of communal freedom and self-determination with a supreme co-ordinating authority, a sovereign person and body, armed with efficient powers, position and prestige, but limited to its proper rights and functions, at once controlling and controlled by the rest, admitting them as its active co-partners in all branches, sharing the regulation and administration of the communal existence, and all alike, the sovereign, the people and all its constituent communities, bound to the maintenance and restrained by the yoke of the Dharma.”

Friday, May _____ **27** _____ ज्येष्ठ कृष्ण, चतुर्थी

“...the economic and political aspects of the communal life were only a part of the Dharma and a part not at all separate but inextricably united with all the rest, the religious, the ethical, the higher cultural aim of the social existence.”

“The ethical law coloured the political and economic and was imposed on every action of the king and his ministers, the council and assemblies, the individual, the constituent groups of the society; ethical and cultural considerations counted in the use of the vote and the qualifications for minister, official and councillor; a high character and training was expected from all who held authority in the affairs of the Aryan people.”

Monday, May _____ 30 _____ ज्येष्ठ कृष्ण, सप्तमी

“The religious spirit and the reminders of religion were the head and the background of the whole life of king and people. The life of the society was regarded not so much as an aim in itself in spite of the necessary specialisation of parts of its system, but in all its parts and the whole as a great framework and training ground for the education of the human mind and soul and its development through the natural to the spiritual existence.”

Tuesday, May

31

ज्येष्ठ कृष्ण, नवमी

“The whole Indian system was founded upon a close participation of all the orders in the common life, each predominating in its own field, the Brahmin in religion, learning and letters, the Kshatriya in war, king-craft and interstate political action, the Vaishya in wealth-getting and productive economical function, but none, not even the Shudra, excluded from his share in the civic life and an effective place and voice in politics, administration, justice.”

“As a consequence the old Indian polity at no time developed, or at least it did not maintain for long, those exclusive forms of class rule that have so long and powerfully marked the political history of other countries. A priestly theocracy, like that of Tibet, or the rule of a landed and military aristocracy that prevailed for centuries in France and England and other European countries or a mercantile oligarchy, as in Carthage and Venice, were forms of government foreign to the Indian spirit.”

Thursday, June _____



_____ ज्येष्ठ कृष्ण, एकादशी

“The socio-political evolution of Indian civilisation, as far as one can judge from the available records, passed through four historical stages, first the simple Aryan community, then a long period of transition in which the national life was proceeding through a considerable variety of experimental formations in political structure and synthesis, thirdly, the definite formation of the monarchical state co-ordinating all the complex elements of the communal life of the people into regional and imperial unities, and last the era of decline in which there was an internal arrest and stagnation and an imposition of new cultures and systems from western Asia and Europe.”

Friday, June _____

३

_____ ज्येष्ठ कृष्ण, द्वादशी

“The distinguishing character of the first three periods is a remarkable solidity and stability in all the formations and a sound and vital and powerful evolution of the life of the people rendered slow and leisurely by this fundamental conservative stability of the system but all the more sure in its building and living and complete in its structure.”

“And even in the decline this solidity opposes a strong resistance to the process of demolition. The structure breaks up at the top under foreign pressure, but preserves for a long time its basis, keeps, wherever it can maintain itself against invasion, much of its characteristic system and is even towards the end capable of attempts at revival of its form and its spirit... In any case the long stability of its constructions and the greatness of the life they sheltered is certainly no sign of incapacity, but rather of a remarkable political instinct and capacity in the cultural mind of India.”

Monday, June _____

6

अमावस्या

“At the height of its evolution and in the great days of Indian civilisation we find an admirable political system efficient in the highest degree and very perfectly combining communal self-government with stability and order. The State carried on its work administrative, judicial, financial and protective without destroying or encroaching on the rights and free activities of the people and its constituent bodies in the same departments.”

Tuesday, June

7

ज्येष्ठ शुक्ल, प्रथमा

“The royal courts in capital and country were the supreme judicial authority co-ordinating the administration of justice throughout the kingdom, but they did not unduly interfere with the judicial powers entrusted to their own courts by the village and urban communes and, even, the regal system associated with itself the guild, caste and family courts, working as an ample means of arbitration and only insisted on its own exclusive control of the more serious criminal offences.”

Wednesday, June _____

8

_____ ज्येष्ठ शुक्ल, द्वितीया

“A similar respect was shown to the administrative and financial powers of the village and urban communes. The king’s governors and officials in town and country existed side by side with the civic governors and officials and the communal heads and officers appointed by the people and its assemblies.”

Thursday, June _____

9

_____ ज्येष्ठ शुक्ल, द्वितीया

“The State did not interfere with the religious liberty or the established economic and social life of the nation; it confined itself to the maintenance of social order and the provision of a needed supervision, support, co-ordination and facilities for the rich and powerful functioning of all the national activities. It understood too always and magnificently fulfilled its opportunities as a source of splendid and munificent stimulation to the architecture, art, culture, scholarship, literature already created by the communal mind of India.”

Friday, June _____ 10 _____ ज्येष्ठ शुक्ल, तृतीया

“In the person of the monarch it was the dignified and powerful head and in the system of his administration the supreme instrument – neither an arbitrary autocracy or bureaucracy, nor a machine oppressing or replacing life – of a great and stable civilisation and a free and living people.”

Sat/Sun, June

11/12

ज्येष्ठ शुक्ल, ४ / ५

“A right knowledge of the facts and a right understanding of the character and principle of the Indian socio-political system disposes at once of the contention of occidental critics that the Indian mind, even if remarkable in metaphysics, religion, art and literature was inapt for the organisation of life, inferior in the works of the practical intelligence and, especially, that it was sterile in political experiment and its record empty of sound political construction, thinking and action.”

Monday, June

13

ज्येष्ठ शुक्ल, षष्ठी

“On the contrary, Indian civilisation evolved an admirable political system, built solidly and with an enduring soundness, combined with a remarkable skill the monarchical, democratic and other principles and tendencies to which the mind of man has leaned in its efforts of civic construction and escaped at the same time the excess of the mechanising turn which is the defect of the modern European State.”

3. The Secret of the Difficulty in the Political Unification in Ancient India

There is one side of politics on which, "...it may be said that the Indian political mind has registered nothing but failure. The organisation it developed may have been admirable for stability and effective administration and the securing of communal order and liberties and the well-being of the people under ancient conditions, but even if its many peoples were each of them separately self-governed, well governed and prosperous and the country at large assured in the steady functioning of a highly developed civilisation and culture, yet that organisation failed to serve for the national and political unification of India and failed in the end to secure it against foreign invasion, the disruption of its institutions and an agelong servitude....India has never been nationally and politically one. India was for close on a thousand years swept by barbaric invasions and for almost another thousand years in servitude to successive foreign masters. It is clear therefore that judgment of political incapacity must be passed against the Indian people."

Here it may be submitted that "...first if the greatness of a people and a civilisation is to be reckoned by its military aggressiveness, its scale of foreign conquest, its success in warfare against other nations and the triumph of its organised acquisitive and predatory instincts, its irresistible push towards annexation and exploitation, it must be confessed that India ranks perhaps the lowest in the list of the world's great peoples. At no time does India seem to have been moved towards an aggressive military and political expansion beyond her own borders; no epic of world dominion, no great tale of far-borne invasion or expanding colonial empire has ever been written in the tale of Indian achievement. The sole great endeavour of expansion, of conquest, of invasion she attempted was the expansion of her culture, the invasion and conquest of the eastern world by the Buddhistic idea and the penetration of her spirituality, art and thought-forces. And this was an invasion of peace and not of war, for to spread a spiritual civilisation by force and physical conquest, the vaunt or the excuse of modern imperialism, would have been uncongenial to the ancient cast of her mind and temperament and the idea underlying her Dharma. A series of colonising expeditions carried indeed Indian blood and Indian culture to the islands of the archipelago, but the ships that set out from both the eastern and western coast were not fleets of invaders missioned to annex those outlying countries to an Indian empire but of exiles or

India's Soul and Mission

adventurers carrying with them to yet uncultured peoples Indian religion, architecture, art, poetry, thought, life, manners. The idea of empire and even of world-empire was not absent from the Indian mind, but its world was the Indian world and the object the founding of the imperial unity of its peoples.”

Secondly “The whole basis of the Indian mind is its spiritual and inward turn, its propensity to seek the things of the spirit and the inner being first and foremost and to look at all else as secondary, dependent, to be handled and determined in the light of the higher knowledge and as an expression, a preliminary, field or aid or at least a pendent to the deeper spiritual aim, – a tendency therefore to create whatever it had to create first on the inner plane and afterwards in its other aspects. This mentality and this consequent tendency to create from within outwards being given, it was inevitable that the unity India first created for herself should be the spiritual and cultural oneness. It could not be, to begin with, a political unification effected by an external rule centralised, imposed or constructed, as was done in Rome or ancient Persia, by a conquering kingdom or the genius of a military and organising people. It cannot, I think, justly be said that this was a mistake or a proof of the unpractical turn of the Indian mind and that the single political body should have been created first and afterwards the spiritual unity could have securely grown up in the vast body of an Indian national empire. The problem that presented itself at the beginning was that of a huge area containing more than a hundred kingdoms, clans, peoples, tribes, races, in this respect another Greece, but a Greece on an enormous scale, almost as large as modern Europe. As in Greece a cultural Hellenic unity was necessary to create a fundamental feeling of oneness, here too and much more imperatively a conscious spiritual and cultural unity of all these peoples was the first, the indispensable condition without which no enduring unity could be possible. The instinct of the Indian mind and of its great Rishis and founders of its culture was sound in this matter. And even if we suppose that an outward imperial unity like that of the Roman world could have been founded among the peoples of early India by military and political means, we must not forget that the Roman unity did not endure, that even the unity of ancient Italy founded by the Roman conquest and organisation did not endure, and it is not likely that a similar attempt in the vast reaches of India without the previous spiritual and cultural basis would have been of an enduring character.”

India's Soul and Mission

“After all, the spiritual and cultural is the only enduring unity and it is by a persistent mind and spirit much more than by an enduring physical body and outward organisation that the soul of a people survives. This is a truth the positive Western mind may be unwilling to understand or concede, and yet its proofs are written across the whole story of the ages. The ancient nations, contemporaries of India, and many younger born than she are dead and only their monuments left behind them. Greece and Egypt exist only on the map and in name, for it is not the soul of Hellas or the deeper nation-soul that built Memphis which we now find at Athens or at Cairo. Rome imposed a political and a purely outward cultural unity on the Mediterranean peoples, but their living spiritual and cultural oneness she could not create, and therefore the east broke away from the west, Africa kept no impress of the Roman interlude, and even the western nations still called Latin could offer no living resistance to barbarian invaders and had to be reborn by the infusion of a foreign vitality to become modern Italy, Spain and France. But India still lives and keeps the continuity of her inner mind and soul and spirit with the India of the ages. Invasion and foreign rule, the Greek, the Parthian and the Hun, the robust vigour of Islam, the levelling steam-roller heaviness of the British occupation and the British system, the enormous pressure of the Occident have not been able to drive or crush the ancient soul out of the body her Vedic Rishis made for her. At every step, under every calamity and attack and domination, she has been able to resist and survive either with an active or a passive resistance. And this she was able to do in her great days by her spiritual solidarity and power of assimilation and reaction, expelling all that would not be absorbed, absorbing all that could not be expelled, and even after the beginning of the decline she was still able to survive by the same force, abated but not slayable, retreating and maintaining for a time her ancient political system in the south, throwing up under the pressure of Islam Rajput and Sikh and Mahratta to defend her ancient self and its idea, persisting passively where she could not resist actively, condemning to decay each empire that could not answer her riddle or make terms with her, awaiting always the day of her revival....It is due to this original peculiarity, to this indelible spiritual stamp, to this underlying oneness amidst all diversities that if India is not yet a single organised political nation, she still survives and is still India.”

“...what shall we say then of the surpassing vitality of the civilisation that could accomplish this miracle and of the wisdom of those who built its foundation not on things external but on the spirit and the inner mind

India's Soul and Mission

and made a spiritual and cultural oneness the root and stock of her existence and not solely its fragile flower, the eternal basis and not the perishable superstructure?"

"...spiritual unity is a large and flexible thing and does not insist like the political and external on centralisation and uniformity; rather it lives diffused in the system and permits readily a great diversity and freedom of life. Here we touch on the secret of the difficulty in the problem of unifying ancient India. It could not be done by the ordinary means of a centralised uniform imperial State crushing out all that made for free divergence, local autonomies, established communal liberties, and each time that an attempt was made in this direction, it has failed after however long a term of apparent success, and we might even say that the guardians of India's destiny wisely compelled it to fail that her inner spirit might not perish and her soul barter for an engine of temporary security the deep sources of its life. The ancient mind of India had the intuition of its need; its idea of empire was a uniting rule that respected every existing regional and communal liberty, that unnecessarily crushed out no living autonomy, that effected a synthesis of her life and not a mechanical oneness."

"A system had to be found that would maintain peace and oneness among its members, secure safety against external attack and totalise the free play and evolution, in its unity and diversity... This was the sense in which the earlier mind of India understood the problem. The administrative empire of later times accepted it only partially, but its trend was, very slowly and almost subconsciously, what the centralising tendency must always be, if not actively to destroy, still to wear down and weaken the vigour of the subordinated autonomies. The consequence was that whenever the central authority was weak, the persistent principle of regional autonomy essential to the life of India reasserted itself to the detriment of the artificial unity established..."

"The failure to achieve Indian unity of which the invasions and the final subjection to the foreigner were the consequence, arose therefore at once from the magnitude and from the peculiarity of the task, because the easy method of a centralised empire could not truly succeed in India, while yet it seemed the only device possible and was attempted again and again with a partial success that seemed for the time and a long time to justify it, but always with an eventual failure. I have suggested that the early mind of India better understood the essential character of the problem. The Vedic Rishis and their successors made it their chief work to found a

spiritual basis of Indian life and to effect the spiritual and cultural unity of the many races and peoples of the peninsula. But they were not blind to the necessity of a political unification. Observing the constant tendency of the clan life of the Aryan peoples to consolidate under confederacies and hegemonies of varying proportions, *vairājya*, *sāmrajya*, they saw that to follow this line to its full conclusion was the right way and evolved therefore the ideal of the *Cakravartin*, a uniting imperial rule, uniting without destroying the autonomy of India's many kingdoms and peoples, from sea to sea. This ideal they supported, like everything else in Indian life, with a spiritual and religious sanction, set up as its outward symbol the Aswamedha and Rajasuya sacrifices, and made it the Dharma of a powerful King, his royal and religious duty, to attempt the fulfilment of the ideal. He was not allowed by the Dharma to destroy the liberties of the peoples who came under his sway nor to dethrone or annihilate their royal houses or replace their archons by his officials and governors. His function was to establish a suzerain power possessed of sufficient military strength to preserve internal peace and to combine at need the full forces of the country."

"The lifeless attempt of the last generation to imitate and reproduce with a servile fidelity the ideals and forms of the West has been no true indication of the political mind and genius of the Indian people. But again amid all the mist of confusion there is still the possibility of a new twilight, not of an evening but a morning Yuga-sandhya. India of the ages is not dead nor has she spoken her last creative word; she lives and has still something to do for herself and the human peoples. And that which must seek now to awake is not an anglicised oriental people, docile pupil of the West and doomed to repeat the cycle of the Occident's success and failure, but still the ancient immemorable Shakti recovering her deepest self, lifting her head higher towards the supreme source of light and strength and turning to discover the complete meaning and a vaster form of her Dharma."

Tuesday, June

14

ज्येष्ठ शुक्ल, सप्तमी

“In India we had nothing of the mental ideal in politics. We had a spontaneous and a free growth of communities developing on their own lines. It was not so much a mental idea as an inner impulse or feeling, to express life in a particular form. Each such communal form of life – the village, the town, etc., which formed the unit of national life, was left free in its own internal management. The central authority never interfered with it.”

“There was not the idea of ‘interest’ in India as in Europe, i.e., each community was not fighting for its own interest; but there was the idea of Dharma, the function which the individual and the community has to fulfil in the larger national life. There were caste organizations not based upon a religio-social basis as we find nowadays; they were more or less guilds, groups organized for a communal life. There were also religious communities like the Buddhists, the Jains, etc. Each followed its own law – *svadharmā* – unhampered by the State. The State recognized the necessity of allowing such various forms of life to develop freely in order to give to the national spirit richer expression.”

Thursday, June

16

ज्येष्ठ शुक्ल, नवमी

“Then over the two there was the central authority, whose function was not so much to legislate as to harmonize and see that everything was going on all right. It was generally administered by a Raja; in cases it was also an elected head of the clan, as in the instance of Gautama Buddha’s father. Each ruled over either a small State or a group of small States or republics. The king was not a law-maker and he was not at the head to put his hand over all organizations and keep them down. If he interfered with them he was deposed because each of these organizations had its own laws which had been established for long ages.”

Friday, June

17

ज्येष्ठ शुक्ल, दशमी

“The ‘nation idea’ India never had. By that I mean the political idea of the nation. It is a modern growth. But *we had* in India the cultural and spiritual idea of the nation...”

Present-day Indians have got nothing to boast of from their past. Indian culture today is in the most abject condition, like the fort of Gingee – one pillar standing here, another ceiling there and some hall out of recognition somewhere!”

“The old Indian system grew out of life, it had room for everything and every interest. There were monarchy, aristocracy, democracy; every interest was represented in the government. While in Europe the Western system grew out of the mind: they are led by reason and want to make everything cut and dried without any chance of freedom or variation. If it is democracy, then democracy only – no room for anything else. They cannot be plastic.

India is now trying to imitate the West. Parliamentary government is not suited to India. But we always take up what the West has thrown off....”

THE ARYAN SYSTEM OF EDUCATION IN ANCIENT INDIA

“It was February, 1835. A time when the British were striving to take control of the whole of India. Lord Macaulay, a historian and a politician, made a historical speech in the British Parliament, commonly referred to as The Minute, which struck a blow at the centuries fresh tree of Indian education. His words were to this effect:

I have travelled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such caliber, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and therefore I propose that we replace her old and ancient education system, her culture, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation.”

1. The Secret of the Greatness of Ancient Indian Culture

“What was the secret of that gigantic intellectuality, spirituality and superhuman moral force which we see pulsating in the Ramayana and Mahabharata, in the ancient philosophy, in the supreme poetry, art, sculpture and architecture of India? What was at the basis of the incomparable public works and engineering achievements, the opulent and exquisite industries, the great triumphs of science, scholarship, jurisprudence, logic, metaphysics, the unique social structure? What supported the heroism and self-abandonment of the Kshatriya, the Sikh and the Rajput, the unconquerable national vitality and endurance? What was it that stood behind that civilisation second to none, in the massiveness of its outlines or the perfection of its details? Without a great and unique discipline involving a perfect education of soul and mind, a result so immense and persistent would have been impossible. It would be an error to look for the secret of Aryan success in the details of the instruction given in the old Ashrams and universities so far as they have come down to us. We must know what was the principle and basis on which the details were founded. We shall find the secret of their success in a profound knowledge of human psychology and its subtle application to the methods of intellectual training and instruction.”

2. The Basis – The Discipline of Brahmacharya

“At the basis of the old Aryan system was the all-important discipline

The Aryan System of Education in Ancient India

of Brahmacharya. The first necessity for the building up of a great intellectual superstructure is to provide a foundation strong enough to bear it. Those systems of education which start from an insufficient knowledge of man, think they have provided a satisfactory foundation when they have supplied the student with a large or well-selected mass of information on the various subjects which comprise the best part of human culture at the time. The school gives the materials, it is for the student to use them, – this is the formula. But the error here is fundamental. Information cannot be the foundation of intelligence, it can only be part of the material out of which the knower builds knowledge, the starting-point, the nucleus of fresh discovery and enlarged creation. An education that confines itself to imparting knowledge, is no education. The various faculties of memory, judgment, imagination, perception, reasoning, which build the edifice of thought and knowledge for the knower, must not only be equipped with their fit and sufficient tools and materials, but trained to bring fresh materials and use more skilfully those of which they are in possession. And the foundation of the structure they have to build, can only be the provision of a fund of force and energy sufficient to bear the demands of a continually growing activity of the memory, judgment and creative power. Where is that energy to be found?

The ancient Aryans knew that man was not separate from the universe, but only a homogeneous part of it, as a wave is part of the ocean. An infinite energy, Prakriti, Maya or Shakti, pervades the world, pours itself into every name and form, and the clod, the plant, the insect, the animal, the man are, in their phenomenal existence, merely more or less efficient *ādhāras* of this Energy. We are each of us a dynamo into which waves of that energy have been generated and stored, and are being perpetually conserved, used up and replenished. The same force which moves in the star and the planet, moves in us, and all our thought and action are merely its play and born of the complexity of its functionings. There are processes by which man can increase his capacity as an *ādhāra*. There are other processes by which he can clear of obstructions the channel of communication between himself and the universal energy and bring greater and greater stores of it pouring into his soul and brain and body. This continual improvement of the *ādhāra* and increase in quantity and complexity of action of the informing energy, is the whole aim of evolution. When that energy is the highest in kind and the fullest in amount of which the human *ādhāra* is capable, and the *ādhāra* itself is trained utterly to bear the inrush and play of the energy, then is a man *siddha*, the fulfilled

or perfect man, his evolution is over and he has completed in the individual that utmost development which the mass of humanity is labouring towards through the ages.

If this theory be correct, the energy at the basis of the operation of intelligence must be in ourselves and it must be capable of greater expansion and richer use to an extent practically unlimited. And this also must be a sound principle, that the more we can increase and enrich the energy, the greater will be the potentially the range, power and activity of the functions of our mind and the consequent vigour of our intellectuality and the greatness of our achievement. This was the first principle on which the ancient Aryans based their education and one of the chief processes which they used for the increased storage of energy, was the practice of Brahmacharya.”

3. The Process – The Conversion of the Retas into Ojas

“The practice of Brahmacharya is the first and most necessary condition of increasing the force within and turning it to such uses as may benefit the possessor or mankind. All human energy has a physical basis. The mistake made by European materialism is to suppose the basis to be everything and confuse it with the source. The source of life and energy is not material but spiritual, but the basis, the foundation on which the life and energy stand and work, is physical. The ancient Hindus clearly recognised this distinction between *kāraṇa* and *pratiṣṭhā*, the north pole and the south pole of being. Earth or gross matter is the *pratiṣṭhā*, Brahman or spirit is the *kāraṇa*. To raise up the physical to the spiritual is Brahmacharya, for by the meeting of, the two the energy which starts from one and produces the other is enhanced and fulfils itself.

This is the metaphysical theory. The application depends on a right understanding of the physical and psychological conformation of the human receptacle of energy. The fundamental physical unit is the *retas*, in which the *tejas*, the heat and light and electricity in a man, is involved and hidden. All energy is latent in the *retas*. This energy may be either expended physically or conserved. All passion, lust, desire wastes the energy by pouring it, either in the gross form or a sublimated subtler form, out of the body. Immorality in act throws it out in the gross form; immorality of thought in the subtle form. In either case there is waste, and unchastity is of the mind and speech as well as of the body. On the other hand, all self-control conserves the energy in the *retas*, and conservation always brings with it increase. But the needs of the physical body are limited and the excess of energy must create a surplus which has to turn itself to some use

other than the physical. According to the ancient theory *retas* is *jala* or water; full of light and heat and electricity, in one word, of *tejas*. The excess of the *retas* turns first into heat or *tapas* which stimulates the whole system, and it is for this reason that all forms of self-control and austerity are called *tapas* or *tapasyā* because they generate the heat or stimulus which is a source of powerful action and success; secondly, it turns to *tejas* proper, light, the energy which is at the source of all knowledge; thirdly, it turns to *vidyut* or electricity, which is at the basis of all forceful action whether intellectual or physical. In the *vidyut* again is involved the *ojas*, or *prāṇaśakti*, the primal energy which proceeds from ether. The *retas* refining from *jala* to *tapas*, *tejas* and *vidyut* and from *vidyut* to *ojas*, fills the system with physical strength, energy and brain-power and in its last form of *ojas* rises to the brain and informs it with that primal energy which is the most refined form of matter and nearest to spirit. It is *ojas* that creates a spiritual force or *vīrya*, by which a man attains to spiritual knowledge, spiritual love and faith, spiritual strength. It follows that the more we can by Brahmacharya increase the store of *tapas*, *tejas*, *vidyut* and *ojas*, the more we shall fill ourselves with utter energy for the works of the body, heart, mind and spirit.”

4. The Three Gunas and the Development of Sattva

“This view of the human soul was not the whole of the knowledge on which ancient Hinduism based its educational discipline. In addition it had the view that all knowledge is within and has to be evoked by education rather than instilled from outside. The constitution of man consists of three principles of nature *sattva*, *rajas* and *tamas*, the comprehensive, active and passive elements of universal action, which, in one of their thousand-fold aspects, manifest as knowledge, passion and ignorance. *Tamas* is a constitutional dullness or passivity which obscures the knowledge within and creates ignorance, mental inertia, slowness, forgetfulness, disinclination to study, inability to grasp and distinguish. *Rajas* is an undisciplined activity which obscures knowledge by passion, attachment, prejudice, predilection and wrong ideas. *Sattva* is an illumination which reveals the hidden knowledge and brings it to the surface where the observation can grasp and the memory record it. This conception of the constitution of the knowing faculty made the removal of *tamas*, the disciplining of *rajas* and the awakening of *sattva* the main problem of the teacher. He had to train the student to be receptive of illumination from within. The disciplining of *rajas* was effected by a strict moral discipline which induced a calm, clear, receptive state of mind free from intellectual self-will and pride and the

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obscuration of passion, – the famous discipline of the *brahmacārin* which was the foundation of Aryan culture and Aryan morals; and the interference of wrong ideas was sought to be removed by strict mental submission to the teacher during the receptive period, when the body of ascertained knowledge or right ideas already in man's possession was explained to him and committed to memory. The removal of *tamas* was effected by the discipline of moral purity, which awakened the energy of *tejas* and electricity in the system and by the power of *tapasyā* trained it to be a reservoir of mental force and clarity. The awakening of illumination was actively effected by the triple method of repetition, meditation and discussion. *Āvṛtti* or repetition was meant to fill the recording part of the mind with the *śabda* or word, so that the *artha* or meaning might of itself rise from within: needless to say, a mechanical repetition was not likely to produce this effect. There must be that clear still receptivity and that waiting upon the word or thing with the contemplative part of the mind which is what the ancient Indians meant by *dhyāna* or meditation. All of us have felt, when studying a language, difficulties which seemed insoluble while grappling with a text suddenly melt away and a clear understanding arise without assistance from book or teacher after putting away the book from our mind for a brief period. Many of us have experienced also the strangeness of taking up a language or subject, after a brief discontinuance, to find that we understand it much better than when we took it up, know the meanings of words we had never met with before and can explain sentences which, before we discontinued the study, would have baffled our understanding. This is because the *jñāta* or knower within has had his attention called to the subject and has been busy in the interval drawing upon the source of knowledge within in connection with it. This experience is only possible to those whose *sattwic* or illuminative element has been powerfully aroused or consciously or unconsciously trained to action by the habit of intellectual clarity and deep study. The highest reach of the *sattwic* development is when one can dispense often or habitually with outside aids, the teacher or the text book, grammar and dictionary and learn a subject largely or wholly from within; but this is only possible to the *Yogin* by a successful prosecution of the discipline of *Yoga*.”

5. The Achievements of the Aryan System

“We have stated, as succinctly as is consistent with clearness, the main psychological principles on which the ancient Indians based their scheme of education. By the training of *Brahmacharya* they placed all the energy of which the system was capable and which could be spared from bodily

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functions, at the service of the brain. In this way they not only strengthened the *medhā* or grasping power, the *dhi* or subtlety and swiftness of thought conception, the memory and the creative intellectual force, making the triple force of memory, invention, judgment comprehensive and analytic, but they greatly enlarged the range, no less than the intensity, of the absorbing, storing and generative mental activities. Hence those astonishing feats of memory, various comprehension and versatility of creative work of which only a few extraordinary intellects have been capable in Occidental history, but which in ancient India were common and usual. Mr. Gladstone was considered to be the possessor of an astonishing memory because he could repeat the whole of Homer's Iliad, beginning from any passage suggested to him and flowing on as long as required; but to a Brahmin of the old times this would have been a proof of a capacity neither unusual nor astonishing, but rather, petty and limited. The many-sidedness of an Eratosthenes or the range of a Herbert Spencer have created in Europe admiring or astonished comment; but the universality of the ordinary curriculum in ancient India was for every student and not for the exceptional few, and it implied, not a tasting of many subjects after the modern plan, but the thorough mastery of all. The original achievement of a Kalidasa accomplishing the highest in every line of poetic creation is so incredible to the European mind that it has been sought to cleave that mighty master of harmonies into a committee of three. Yet it is paralleled by the accomplishment in philosophy of Shankara in a short life of thirty-two years and dwarfed by the universal mastery of all possible spiritual knowledge and experience of Sri Ramakrishna in our own era. These instances are not so common as the others, because pure creative genius is not common; but in Europe they are, with a single modern exception, non-existent. The highest creative intellects in Europe have achieved sovereignty by limitation, by striving to excel only in one field of a single intellectual province or at most in two; when they have been versatile it has been by sacrificing height to breadth. But in India it is the greatest who have been the most versatile and passed from one field of achievement to another without sacrificing an inch of their height or an iota of their creative intensity, easily, unflinchingly, with an assured mastery. This easy and unflinching illumination crowning the unflinching energy created by Brahmacharya was due to the discipline which developed *sattva* or inner illumination. This illumination makes the acquisition of knowledge and all other intellectual operations easy, spontaneous, swift, decisive and comparatively unfatiguing to body or brain. In these two things lies the

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secret of Aryan intellectual achievement. Brahmacharya and sattvic development created the brain of India: it was perfected by Yoga.”

“It is not our contention that the actual system of ancient instruction should be restored in its outward features, – a demand often made by fervid lovers of the past. Many of them are not suited to modern requirements. But its fundamental principles are for all time and its discipline can only be replaced by the discovery of a still more effective discipline, such as European education does not offer us. The object of these articles has been to indicate the nature and psychological ideas of the old system and point out its essential relation of cause and effect to the splendid achievement of our ancestors. How its principles can be reapplied or be completed and to some extent replaced by a still deeper psychology and a still more effective discipline is a subject fit for separate treatment.”

“In India the students generally have great capacities but the system of education represses and destroys these capacities. Look at the method of the classroom – the students must sit there for so many hours and pore over their books: all this is very injurious. What is needed is an atmosphere – a pervasive atmosphere of learning. The students should imbibe that, find out their own aptitudes and develop along those lines.... Under the proper system of education both the needs – the need of the individual and the need of the nation – can be reconciled....That is the future education of the race if it is to make any real progress.”

Monday, June _____ 20 _____ ज्येष्ठ शुक्ल, त्रयोदशी

“In any country the best education that can be given to children consists in teaching them what the true nature of their country is and its own qualities, the mission their nation has to fulfil in the world and its true place in the terrestrial concert. To that should be added a wide understanding of the role of other nations, but without the spirit of imitation and without ever losing sight of the genius of one’s own country.”

THE INDIAN VERSUS THE WESTERN CULTURE

“India alone, with whatever fall or decline of light and vigour, has remained faithful to the heart of the spiritual motive. India alone is still obstinately recalcitrant; for Turkey and China and Japan, say her critics, have outgrown that foolishness, by which it is meant that they have grown rationalistic and materialistic. India alone as a nation, whatever individuals or a small class may have done, has till now refused to give up her worshipped Godhead or bow her knee to the strong reigning idols of rationalism, commercialism and economism, the successful iron gods of the West. Affected she has been, but not yet overcome. Her surface mind rather than her deeper intelligence has been obliged to admit many Western ideas, liberty, equality, democracy and others, and to reconcile them with her Vedantic Truth; but she has not been altogether at ease with them in the Western form and she seeks about already in her thought to give to them an Indian which cannot fail to be a spiritualised turn. The first passion to imitate English ideas and culture has passed; but another more dangerous has recently taken its place, the passion to imitate continental European culture at large and in particular the crude and vehement turn of revolutionary Russia. On the other hand one sees a growing revival of this ancient Hindu religion and the immense sweep of a spiritual awakening and its significant movements. And out of this ambiguous situation there can be only one out of two issues. Either India will be rationalised and industrialised out of all recognition and she will be no longer India or else she will be the leader in a new world-phase, aid by her example and cultural infiltration the new tendencies of the West and spiritualise the human race. That is the one radical and poignant question at issue. Will the spiritual motive which India represents prevail on Europe and create there new forms congenial to the West, or will European rationalism and commercialism put an end for ever to the Indian type of culture?”

Not then, whether India is civilised is the query that should be put, but whether the motive which has shaped her civilisation or the old-European intellectual or the new-European materialistic motive is to lead human culture. Is the harmony of the spirit, mind and body to found itself on the gross law of our physical nature, rationalised only or touched at the most by an ineffective spiritual glimmer, or is the dominant power of spirit to take the lead and force the lesser powers of the intellect, mind and body to a more exalted effort after a highest harmony, a victorious ever-developing equipoise?”

Tuesday, June **21** ज्येष्ठ शुक्ल, चतुर्दशी

“India must defend herself by reshaping her cultural forms to express more powerfully, intimately and perfectly her ancient ideal. Her aggression must lead the waves of the light thus liberated in triumphant self-expanding rounds all over the world which it once possessed or at least enlightened in far-off ages. An appearance of conflict must be admitted for a time, for as long as the attack of an opposite culture continues. But since it will be in effect an assistance to all the best that is emerging from the advanced thought of the Occident, it will culminate in the beginning of concert on a higher plane and a preparation of oneness.”

“In spite of all drawbacks and in spite of downfall the spirit of Indian culture, its central ideas, its best ideals have still their message for humanity and not for India alone. And we in India hold that they are capable of developing out of themselves by contact with new need and idea as good and better solutions of the problems before us than those which are offered to us second-hand from Western sources.”

Thursday, June

23

आषाढ कृष्ण, प्रथमा

“It (*the European culture*) has lowered the moral tone of humanity... The ancients tried to keep to their ideals and made an effort to raise them higher, while Europe lost all her ideals after the [first World] War. People have become cynical, selfish, etc... I suppose it is all due to commercialism.”

Friday, June

24

आषाढ कृष्ण, तृतीया

“India, true to her spiritual motive, has never shared in the physical attacks of Asia upon Europe; her method has always been an infiltration of the world with her ideas, such as we today see again in progress.”

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“I have come in contact with the Indian masses and found them better than the Europeans of the same class. They are superior to the European working classes. The latter may be more efficient, but that is due to external reasons. ...The Irish doctor who was in our jail [at Alipore] could not think how the young men who were so gentle and attractive could be revolutionaries. I found even the ordinary criminal quite human and better than his counterpart in Europe.”

Monday, June

27

आषाढ कृष्ण, षष्ठी

“(A disciple:) Are Indians more spiritual than other people?”

No, it is not so. No nation is entirely spiritual. Indians are not more spiritual than other people. But behind the Indian race there lives the past spiritual influence.”

Tuesday, June _____ 28 _____ आषाढ कृष्ण, सप्तमी

“More and more the seekers of new truth are finding their spiritual home in India or owe to her much of their inspiration or at least acknowledge her light and undergo her influence. If this turn continues to accentuate its drive, and there is little chance of a reversion, the spiritual and intellectual gulf between East and West if not filled up, will at least be bridged and the defence of Indian culture and ideals will stand in a stronger position.”

Wednesday, June

29

आषाढ कृष्ण, अष्टमी

“A Christian missionary quoted by Sir John Woodroffe is ‘amazed to find the extent to which Hindu Pantheism has begun to permeate the religious conceptions of Germany, of America, even of England’ and he considers its cumulative effect an imminent ‘danger’ to the next generation. Another writer cited by him goes so far as to attribute all the highest philosophical thought of Europe to the previous thinking of the Brahmins and affirms even that all modern solutions of intellectual problems will be found anticipated in the East.”

Thursday, June

30

आषाढ कृष्ण, नवमी

A DEFENCE OF INDIAN CULTURE

“Indian civilisation must be judged mainly by the culture and greatness of its millenniums, not by the ignorance and weakness of a few centuries. A culture must be judged, first by its essential spirit, then by its best accomplishment and, lastly, by its power of survival, renovation and adaptation to new phases of the permanent needs of the race.”

Friday, July

1

आषाढ कृष्ण, दशमी

“In the poverty, confusion and disorganisation of a period of temporary decline, the eye of the hostile witness refuses to see or to recognise the saving soul of good which still keeps this civilisation alive and promises a strong and vivid return to the greatness of its permanent ideal. Its obstinate elastic force of rebound, its old measureless adaptability are again at work; it is no longer even solely on the defence, but boldly aggressive. Not survival alone, but victory and conquest are the promise of its future.”

“Spirituality has meant hitherto a recognition of something greater than mind and life, the aspiration to a consciousness pure, great, divine beyond our normal mental and vital nature, a surge and rising of the soul in man out of the littleness and bondage of our lower parts towards a greater thing secret within him. That at least is the idea, the experience, which is the very core of Indian thinking.”

“But the rationalist does not believe in the spirit in this sense; life, human will-force and reason are his highest godheads. Spirituality then, – it would have been simpler and more logical to reject the word when the thing on which it rests is denied, – has to be given another sense, some high passion and effort of the emotions, will and reason, directed towards the finite, not towards the infinite, towards things temporary, not towards the eternal, towards perishable life, not towards any greater reality which overpasses and supports the superficial phenomena of life. The thought and suffering which seam and furrow the ideal head of Homer, there, we are told, is the sane and virile spirituality.”

Tuesday, July _____

5

_____ आषाढ कृष्ण, चतुर्दशी

“The calm and compassion of Buddha victorious over ignorance and suffering, the meditation of the thinker tranced in communion with the Eternal, lifted above the seekings of thought into identity with a supreme light, the rapture of the saint made one by love in the pure heart with the transcendent and universal Love, the will of the Karmayogin raised above egoistic desire and passion into the impersonality of the divine and universal will, these things on which India has set the highest value and which have been the supreme endeavour of her greatest spirits, are not sane, not virile.”

Wednesday, July

6

अमावस्या

“Homer, Shakespeare, Raphael, Spinoza, Kant, Charlemagne, Abraham Lincoln, Lenin, Mussolini, these, shall we suggest, are to figure henceforth not only as great poets and artists or heroes of thought and action, but as our typical heroes and exemplars of spirituality. Not Buddha, not Christ, Chaitanya, St. Francis, Ramakrishna; these are either semi-barbaric Orientals or touched by the feminine insanity of an Oriental religion.”

Thursday, July _____

7

_____ आषाढ शुक्ल, प्रथमा

“The impression made on an Indian mind resembles the reaction that a cultured intellectual might feel if he were told that good cooking, good dressing, good engineering, good schoolmastering are the true beauty and their pursuit the right, sane, virile aesthetic cult, and literature, architecture, sculpture and painting are only a useless scribbling on paper, an insane hacking of stone and an effeminate daubing of canvas...”

Friday, July _____

8

_____ आषाढ शुक्ल, द्वितीया

“Vauban, Pestalozzi, Dr. Parr, Vatel and Beau Brummell are then the true heroes of artistic creation and not Da Vinci, Angelo, Sophocles, Dante, Shakespeare or Rodin.”

Sat/Sun, July

===== **9/10** =====

आषाढ शुक्ल, ३ / ४

“...the charge against the effective value of Indian philosophy... it turns away from life, nature, vital will and the effort of man upon earth. It denies all value to life; it leads not towards the study of nature, but away from it. It expels all volitional individuality; it preaches the unreality of the world, detachment from terrestrial interests, the unimportance of the life of the moment compared with the endless chain of past and future existences.”

Monday, July _____ **11** _____ आषाढ शुक्ल, पंचमी

“It is an enervating metaphysics tangled up with false notions of pessimism, asceticism, karma and reincarnation, all of them ideas fatal to that supreme spiritual thing, volitional individuality.”

Tuesday, July

12

आषाढ शुक्ल, षष्ठी

“This (*above*) is a grotesquely exaggerated and false notion of Indian culture and philosophy.... But in substance and spirit it is a fairly correct statement of the notions which the European mind has formed in the past about the character of Indian thought and culture, sometimes in ignorance, sometimes in defiance of the evidence. For a time even it managed to impress some strong shadow of this error on the mind of educated India.”

Wednesday, July

13

आषाढ शुक्ल, षष्ठी

“To say that Indian philosophy has led away from the study of nature is to state a gross untruth and to ignore the magnificent history of Indian civilisation. If by nature is meant physical Nature, the plain truth is that no nation before the modern epoch carried scientific research so far and with such signal success as India of ancient times.”

Thursday, July

14

आषाढ शुक्ल, सप्तमी

“That is a truth which lies on the face of history for all to read; it has been brought forward with great force and much wealth of detail by Indian scholars and scientists of high eminence, but it was already known and acknowledged by European savants who had taken the trouble to make a comparative study in the subject.”

Friday, July

15

आषाढ शुक्ल, अष्टमी

“Not only was India in the first rank in mathematics, astronomy, chemistry, medicine, surgery, all the branches of physical knowledge which were practised in ancient times, but she was, along with the Greeks, the teacher of the Arabs from whom Europe recovered the lost habit of scientific enquiry and got the basis from which modern science started.”

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“In many directions India had the priority of discovery, – to take only two striking examples among a multitude, the decimal notation in mathematics or the perception that the earth is a moving body in astronomy, – *calā pṛthvī sthirā bhāti*, the earth moves and only appears to be still, said the Indian astronomer many centuries before Galileo. This great development would hardly have been possible in a nation whose thinkers and men of learning were led by its metaphysical tendencies to turn away from the study of nature.”

Monday, July

18

आषाढ शुक्ल, एकादशी

“A remarkable feature of the Indian mind was a close attention to the things of life, a disposition to observe minutely its salient facts, to systematise and to found in each department of it a science, Shastra, well-founded scheme and rule. That is at least a good beginning of the scientific tendency and not the sign of a culture capable only of unsubstantial metaphysics.”

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Tuesday, July **19** आषाढ शुक्ल, त्रयोदशी

“It is perfectly true that Indian science came abruptly to a halt somewhere about the thirteenth century and a period of darkness and inactivity prevented it from proceeding forward or sharing at once in the vast modern development of scientific knowledge. But this was not due to any increase or intolerance of the metaphysical tendency calling the national mind away from physical nature. It was part of a general cessation of new intellectual activity, for philosophy too ceased to develop almost at the same time.”

Wednesday, July

20

आषाढ शुक्ल, चतुर्दशी

“The last great original attempts at spiritual philosophy are dated only a century or two later than the names of the last great original scientists. It is true also that Indian metaphysics did not attempt, as modern philosophy has attempted without success, to read the truth of existence principally by the light of the truths of physical Nature.”

Thursday, July **21**

पूर्णिमा

“This ancient wisdom founded itself rather upon an inner experimental psychology and a profound psychic science, India's special strength, – but study of mind too and of our inner forces is surely study of nature, – in which her success was greater than in physical knowledge. This she could not but do, since it was the spiritual truth of existence for which she was seeking; nor is any really great and enduring philosophy possible except on this basis.”

Friday, July

२२

श्रावण कृष्ण, प्रथमा

“It is true also that the harmony she established in her culture between philosophical truth and truth of psychology and religion was not extended in the same degree to the truth of physical Nature; physical Science had not then arrived at the great universal generalisations which would have made and are now making that synthesis entirely possible.”

“Nevertheless from the beginning, from as early as the thought of the Vedas, the Indian mind had recognised that the same general laws and powers hold in the spiritual, the psychological and the physical existence. It discovered too the omnipresence of life, affirmed the evolution of the soul in Nature from the vegetable and the animal to the human form, asserted on the basis of philosophic intuition and spiritual and psychological experience many of the truths which modern science is reaffirming from its own side of the approach to knowledge. These things too were not the results of a barren and empty metaphysics, not the inventions of bovine navel-gazing dreamers.”

Monday, July

25

श्रावण कृष्ण, पंचमी

“Equally is it a misrepresentation to say that Indian culture denies all value to life, detaches from terrestrial interests and insists on the unimportance of the life of the moment. To read these European comments one would imagine that in all Indian thought there was nothing but the nihilistic school of Buddhism and the monistic illusionism of Shankara and that all Indian art, literature and social thinking were nothing but the statement of their recoil from the falsehood and vanity of things.”

Tuesday, July **26** श्रावण कृष्ण, षष्ठी

“It does not follow that because these things are what the average European has heard about India or what most interests or strikes the European scholar in her thought, therefore they are, however great may have been their influence, the whole of Indian thinking.”

“The ancient civilisation of India founded itself very expressly upon four human interests; first, desire and enjoyment, next, material, economic and other aims and needs of the mind and body, thirdly, ethical conduct and the right law of individual and social life, and, lastly spiritual liberation; *kāma*, *artha*, *dharma*, *mokṣa*. The business of culture and social organisation was to lead, to satisfy, to support these things in man and to build some harmony of their forms and motives.”

“Except in very rare cases the satisfaction of the three mundane objects must run before the other; fullness of life must precede the surpassing of life. The debt to the family, the community and the gods could not be scamped; earth must have her due and the relative its play, even if beyond it there was the glory of heaven or the peace of the Absolute. There was no preaching of a general rush to the cave and the hermitage.”

Friday, July

29

श्रावण कृष्ण, नवमी

“The symmetric character of ancient Indian life and the vivid variety of its literature were inconsistent with any exclusive other-worldly direction. The great mass of Sanskrit literature is a literature of human life; certain philosophic and religious writings are devoted to the withdrawal from it, but even these are not as a rule contemptuous of its value.”

“If the Indian mind gave the highest importance to a spiritual release, – and whatever the positivist mood may say, a spiritual liberation of some kind is the highest possibility of the human spirit, – it was not interested in that alone. It looked equally at ethics, law, politics, society, the sciences, the arts and crafts, everything that appertains to human life. It thought on these things deeply and scrutinisingly and it wrote of them with power and knowledge.”

Monday, August

1

श्रावण कृष्ण, द्वादशी

“What a fine monument of political and administrative genius is the *Śukra-Nīti*, to take one example only, and what a mirror of the practical organisation of a great civilised people! Indian art was not always solely hieratic, – it seemed so only because it is in the temples and cave cathedrals that its greatest work survived; as the old literature testifies, as we see from the Rajput and Mogul paintings, it was devoted as much to the court and the city and to cultural ideas and the life of the people as to the temple and monastery and their motives.”

Tuesday, August _____



_____ श्रावण कृष्ण, त्रयोदशी

“Indian education of women as well as of men was more rich and comprehensive and many-sided than any system of education before modern times. The documents which prove these things are now available to anyone who cares to study. It is time that this parrot talk about the unpractical, metaphysical, quietistic, anti-vital character of Indian civilisation should cease and give place to a true and understanding estimate.”

Wednesday, August _____

३

_____ श्रावण कृष्ण, चतुर्दशी

“But it is perfectly true that Indian culture has always set the highest value on that in man which rises beyond the terrestrial preoccupation; it has held up the goal of a supreme and arduous self-exceeding as the summit of human endeavour. The spiritual life was to its view a nobler thing than the life of external power and enjoyment, the thinker greater than the man of action, the spiritual man greater than the thinker. The soul that lives in God is more perfect than the soul that lives only in outward mind or only for the claims and joys of thinking and living matter.”

Thursday, August

4

 श्रावण कृष्ण, चतुर्दशी

“It is here that the difference comes in between the typical Western and the typical Indian mentality. The West has acquired the religious mind rather than possessed it by nature and it has always worn its acquisition with a certain looseness. India has constantly believed in worlds behind of which the material world is only the ante-chamber.”

Friday, August

5

अमावस्या

“Always she has seen a self within us greater than the mental and vital self, greater than the ego. Always she has bowed her intellect and heart before a near and present Eternal in which the temporal being exists and to which in man it increasingly turns for transcendence. The sentiment of the Bengali poet, the wonderful singer and rapt devotee of the Divine Mother, –

How rich an estate man lies fallow here!

If this were tilled, a golden crop would spring, –
expresses the real Indian feeling about human life.”

Sat/Sun, August

6/7

श्रावण शुक्ल, १ / २

“...pessimism with regard to life is not the sole note of the Indian religious mind; its most popular forms accept life as a game of God and see beyond our present conditions for every human being the eternal nearness to the Divine. A luminous ascent into godhead was always held to be a consummation well within man's grasp. That can hardly be called a depressing or pessimistic theory of existence.”

Monday, August _____

8

_____ श्रावण शुक्ल, तृतीया

“There can be no great and complete culture without some element of asceticism in it; for asceticism means the self-denial and self-conquest by which man represses his lower impulses and rises to greater heights of his nature. Indian asceticism is not a mournful gospel of sorrow or a painful mortification of the flesh in morbid penance, but a noble effort towards a higher joy and an absolute possession of the spirit.”

Tuesday, August _____

9

_____ श्रावण शुक्ल, चतुर्थी

“A great joy of self-conquest, a still joy of inner peace and the forceful joy of a supreme self-exceeding are at the heart of its experience. It is only a mind besotted with the flesh or too enamoured of external life and its restless effort and inconstant satisfactions that can deny the nobility or idealistic loftiness of the ascetic endeavour. But there are the exaggerations and deflections that all ideals undergo.”

Wednesday, August 10 श्रावण शुक्ल, पंचमी

“...asceticism may become a fanatic self-torture, a crude repression of the nature, a tired flight from existence or an indolent avoidance of the trouble of life and a weak recoil from the effort demanded of our manhood. Practised not by the comparatively few who are called to it, but preached in its extreme form to all and adopted by unfit thousands, its values may be debased, counterfeits may abound and the vital force of the community lose its elasticity and its forward spring.”

Thursday, August _____

11

_____ श्रावण शुक्ल, षष्ठी

“It would be idle to pretend that such defects and untoward results have been absent in India. I do not accept the ascetic ideal as the final solution of the problem of human existence; but even its exaggerations have a nobler spirit behind them than the vitalistic exaggerations which are the opposite defect of Western culture.”

Friday, August

12

श्रावण शुक्ल, सप्तमी

“After all, asceticism and illusionism are minor issues. The point to be pressed is that Indian spirituality in its greatest eras and in its inmost significance has not been a tired quietism or a conventional monasticism, but a high effort of the human spirit to rise beyond the life of desire and vital satisfaction and arrive at an acme of spiritual calm, greatness, strength, illumination, divine realisation, settled peace and bliss.”

Sat/Sun, August

13/14

श्रावण शुक्ल, ८/९

“Indian culture did not deface nor impoverish the richness of the grand game of human life; it never depressed or mutilated the activities of our nature. On the contrary, subject to a certain principle of harmony and government, it allowed them their full, often their extreme value. Man was allowed to fathom on his way all experience, to give to his character and action a large rein and heroic proportions, and to fill in life opulently with colour and beauty and enjoyment. This life side of the Indian idea is stamped in strong relief over the epic and the classical literature.”

Monday, August

15

श्रावण शुक्ल, दशमी

“It is amazing indeed that anyone with an eye or a brain could have read the Ramayana, Mahabharata, the dramas, the literary epics, the romances, and the great abundance of gnomic and lyric poetry in Sanskrit and in the later tongues (to say nothing of the massive remains of other cultural work and social and political system and speculation), and yet failed to perceive this breadth, wealth and greatness. One must have read without eyes to see or without a mind to understand; most indeed of the adverse critics have not read or studied at all, but only flung about their preconceived notions with a violent or a high-browed ignorant assurance.”

Tuesday, August

16

श्रावण शुक्ल, एकादशी

“Aggressive defence implies a new creation from this inner and commanding vision and while it demands a bringing of what we have to a more expressive force of form, it must allow also an effective assimilation of whatever is useful to our new life and can be made harmonious with our spirit. Battle, shock and struggle themselves are no vain destruction; they are a violent cover for Time's great interchanges.”

Wednesday, August

17

श्रावण शुक्ल, द्वादशी

“Even the most successful victor receives much from the vanquished and if sometimes he appropriates it, as often it takes him prisoner. The Western attack is not confined to a breaking down of the forms of Eastern culture; there is at the same time a large, subtle and silent appropriation of much that is valuable in the East for the enrichment of Occidental culture.”

Thursday, August

18

श्रावण शुक्ल, त्रयोदशी

“Therefore to bring forward the glories of our past and scatter on Europe and America as much of its treasures as they will receive, will not save us. That liberality will enrich and strengthen our cultural assailants, but for us it will only serve to give a self-confidence which will be useless and even misleading if it is not made a force of will for a greater creation. What we have to do is to front the attack with new and more powerful formations which will not only throw it back, but even, where that is possible and helpful to the race, carry the war into the assailant's country.”

Friday, August

19

पूर्णिमा

“At the same time we must take by a strong creative assimilation whatever answers to our own needs and responds to the Indian spirit. In certain directions, as yet all too few, we have begun both these movements. In others we have simply created an unintelligent mixture or else have taken and are still taking over rash, crude and undigested borrowings. Imitation, a rough and haphazard borrowing of the assailant's engines and methods may be temporarily useful, but by itself it is only another way of submitting to conquest.”

“A stark appropriation is not sufficient; successful assimilation to the Indian spirit is the needed movement. The problem is one of immediate difficulty and stupendous in its proportions and we have not yet approached it with wisdom and insight. All the more pressing is the need to awaken to the situation and meet it with original thinking and a conscious action wise and powerful in insight and sure in process. A mastering and helpful assimilation of new stuff into an eternal body has always been in the past a peculiar power of the genius of India.”

INDIA'S SOUL AND MISSION

The Birth of India's Soul – Some Images of Her Glorious Past

“There is in some of the prose Upanishads another element of vivid narrative and tradition which restores for us though only in brief glimpses the picture of that extraordinary stir and movement of spiritual enquiry and passion for the highest knowledge which made the Upanishads possible. The scenes of the old world live before us in a few pages, the sages sitting in their groves ready to test and teach the comer, princes and learned Brahmins and great landed nobles going about in search of knowledge, the king's son in his chariot and the illegitimate son of the servant-girl, seeking any man who might carry in himself the thought of light and the word of revelation, the typical figures and personalities, Janaka and the subtle mind of Ajatashatru, Raikwa of the cart, Yajnavalkya militant for truth, calm and ironic, taking to himself with both hands without attachment worldly possessions and spiritual riches and casting at last all his wealth behind to wander forth as a houseless ascetic, Krishna son of Devaki who heard a single word of the Rishi Ghora and knew at once the Eternal, the Ashramas, the courts of kings who were also spiritual discoverers and thinkers, the great sacrificial assemblies where the sages met and compared their knowledge. And we see how the soul of India was born and how arose this great birth-song in which it soared from its earth into the supreme empyrean of the spirit. The Vedas and the Upanishads are not only the sufficient fountain-head of Indian philosophy and religion, but of all Indian art, poetry and literature. It was the soul, the temperament, the ideal mind formed and expressed in them which later carved out the great philosophies, built the structure of the Dharma, recorded its heroic youth in the Mahabharata and Ramayana, intellectualised indefatigably in the classical times of the ripeness of its manhood, threw out so many original intuitions in science, created so rich a glow of aesthetic and vital and sensuous experience, renewed its spiritual and psychic experience in Tantra and Purana, flung itself into grandeur and beauty of line and colour, hewed and cast its thought and vision in stone and bronze, poured itself into new channels of self-expression in the later tongues and now after eclipse re-emerges always the same in difference and ready for a new life and a new creation.”

“...Indian civilisation grew to its maturity and became a thing rich, splendid and unique. While it filled the view with the last mountain prospect of a supreme spiritual elevation, it did not neglect the life of the levels. It lived between the busy life of the city and village, the freedom and seclusion

India's Soul and Mission

of the forest and the last overarching illimitable ether. Moving firmly between life and death it saw beyond both and cut out a hundred high-roads to immortality. It developed the external nature and drew it into the inner self; it enriched life to raise it into the spirit. Thus founded, thus trained, the ancient Indian race grew to astonishing heights of culture and civilisation; it lived with a noble, well-based, ample and vigorous order and freedom; it developed a great literature, sciences, arts, crafts, industries; it rose to the highest possible ideals and no mean practice of knowledge and culture, of arduous greatness and heroism, of kindness, philanthropy and human sympathy and oneness; it laid the inspired basis of wonderful spiritual philosophies; it examined the secrets of external nature and discovered and lived the boundless and miraculous truths of the inner being; it fathomed self and understood and possessed the world. As the civilisation grew in richness and complexity, it lost indeed the first grand simplicity of its early order. The intellect towered and widened, but intuition waned or retreated into the hearts of the saints and adepts and mystics. A greater stress came to be laid on scientific system, accuracy and order, not only in all the things of the life and mind, but even in the things of the spirit; the free flood of intuitive knowledge was forced to run in hewn channels. Society became more artificial and complex, less free and noble; more of a bond on the individual, it was less a field for the growth of his spiritual faculties. The old fine integral harmony gave place to an exaggerated stress on one or other of its elemental factors. *Artha* and *kāma*, interest and desire were in some directions developed at the expense of the *dharma*. The lines of the *dharma* were filled and stamped in with so rigid a distinctness as to stand in the way of the freedom of the spirit. Spiritual liberation was pursued in hostility to life and not as its full-orbed result and high crowning. But still some strong basis of the old knowledge remained to inspire, to harmonise, to keep alive the soul of India. Even when deterioration came and a slow collapse, even when the life of the community degenerated into an uneasily petrified ignorance and confusion, the old spiritual aim and tradition remained to sweeten and humanise and save in its worst days the Indian peoples. For we see that it continually swept back on the race in new waves and high outbursts of life-giving energy or leaped up in intense kindlings of the spiritualised mind or heart, even as it now rises once more in all its strength to give the impulse of a great renaissance.”

Monday, August

२२

भाद्रपद कृष्ण, तृतीया

“A spiritual ideal has always been the characteristic idea and aspiration of India. But the progress of Time and the need of humanity demand a new orientation and another form of that ideal. The old forms and methods are no longer sufficient for the purpose of the Time-Spirit. India can no longer fulfil herself on lines that are too narrow for the great steps she has to take in the future. Nor is ours the spirituality of a life that is aged and world-weary and burdened with the sense of the illusion and miserable inutility of all God's mighty creation.”

Tuesday, August

23

भाद्रपद कृष्ण, चतुर्थी

“Our ideal is not the spirituality that withdraws from life but the conquest of life by the power of the spirit. It is to accept the world as an effort of manifestation of the Divine, but also to transform humanity by a greater effort of manifestation than has yet been accomplished, one in which the veil between man and God shall be removed, the divine manhood of which we are capable shall come to birth and our life shall be remoulded in the truth and light and power of the spirit.”

Wednesday, August

24

भाद्रपद कृष्ण, पंचमी

“India alone can build the future of mankind; in India alone can the effective Avatar appear to the nations. And until He appears, it is for India to gather herself up out of her dust and degradation, – symbol of the shattered Satyayuga – commune with her soul by Yoga and to know her past and her future.”

(271)

Thursday, August

25

भाद्रपद कृष्ण, षष्ठी

“It is only India that can discover the harmony, because it is only by a change – not a mere readjustment – of man's present nature that it can be developed, and such a change is not possible except by yoga. The nature of man and of things is at present a discord, a harmony that has got out of tune. The whole heart and action and mind of man must be changed, but from within, not from without, not by political and social institutions, not even by creeds and philosophies, but by realisation of God in ourselves and the world and a remoulding of life by that realisation.”

Friday, August

26

भाद्रपद कृष्ण, सप्तमी

“There are deeper issues for India herself, since by following certain tempting directions she may conceivably become a nation like many others evolving an opulent industry and commerce, a powerful organisation of social and political life, an immense military strength, practising power-politics with a high degree of success, guarding and extending zealously her gains and her interests, dominating even a large part of the world, but in this apparently magnificent progression forfeiting its Swadharma, losing its soul.”

“Then ancient India and her spirit might disappear altogether and we would have only one more nation like the others and that would be a real gain neither to the world nor to us. There is a question whether she may prosper more harmlessly in the outward life yet lose altogether her richly massed and firmly held spiritual experience and knowledge. It would be a tragic irony of fate if India were to throw away her spiritual heritage at the very moment when in the rest of the world there is more and more a turning towards her for spiritual help and a saving Light. This must not and will surely not happen; but it cannot be said that the danger is not there.”

Monday, August

29

भाद्रपद कृष्ण, दशमी

“So with India rests the future of the world. Whenever she is aroused from her sleep, she gives forth some wonderful shining ray of light to the world which is enough to illuminate the nations. Others live for centuries on what is to her the thought of a moment.”

Tuesday, August

30

भाद्रपद कृष्ण, एकादशी

“God gave to her the book of Ancient Wisdom and bade her keep it sealed in her heart, until the time should come for it to be opened. Sometimes a page or a chapter is revealed, sometimes only a single sentence. Such sentences have been the inspiration of ages and fed humanity for many hundreds of years. So too when India sleeps, materialism grows apace and the light is covered up in darkness. But when materialism thinks herself about to triumph, lo and behold! a light rushes out from the East and where is Materialism? Returned to her native night.”

Thursday, September

1

भाद्रपद कृष्ण, त्रयोदशी

“The world waits for the rising of India to receive the divine flood in its fullness.”

Friday, September _____



_____ भाद्रपद कृष्ण, चतुर्दशी

“...the function of India is to supply the world with a perennial source of light and renovation. Whenever the first play of energy is exhausted and earth grows old and weary, full of materialism, racked with problems she cannot solve, the function of India is to restore the youth of mankind and assure it of immortality. She sends forth a light from her bosom which floods the earth and the heavens, and mankind bathes in it like St. George in the well of life and recovers strength, hope and vitality for its long pilgrimage. Such a time is now at hand.”

Sat/Sun, September **3/4** अमा०/ भाद्रपद शुक्ल १

“To give up one’s small individual self and find the larger self in others, in the nation, in humanity, in God, that is the law of Vedanta. That is India’s message. Only she must not be content with sending it, she must rise up and live it before all the world so that it may be proved a possible law of conduct both for men and nations.”

Monday, September

5

 भाद्रपद शुक्ल, द्वितीया

“God always keeps for himself a chosen country in which the higher knowledge is through all chances and dangers, by the few or the many, continually preserved, and for the present, in this Chaturyuga at least, that country is India. Whenever he chooses to take the full pleasure of ignorance, of the dualities, of strife and wrath and tears and weakness and selfishness, the tamasic and rajasic pleasures, of the play of the Kali in short, he dims the knowledge in India and puts her down into weakness and degradation so that she may retire into herself and not interfere with this movement of his Lila.”

“When he wants to rise up from the mud and Narayana in man to become once again mighty and wise and blissful, then he once more pours out the knowledge on India and raises her up so that she may give the knowledge with its necessary consequences of might, wisdom and bliss to the whole world. When there is the contracted movement of knowledge, the yogins in India withdraw from the world and practise yoga for their own liberation and delight or for the liberation of a few disciples; but when the movement of knowledge again expands and the soul of India expands with it, they come forth once more and work in the world and for the world. Yogins like Janaka, Ajatashatru and Kartavirya once more sit on the thrones of the world and govern the nations.”

Wednesday, September

7

भाद्रपद शुक्ल, चतुर्थी

“India has in herself a faith of superhuman virtue to accomplish miracles, to deliver herself out of irrefragable bondage, to bring God down upon earth. She has a secret of will power which no other nation possesses. All she needs to rouse in her that faith, that will, is an ideal which will induce her to make the effort.”

Thursday, September

8

भाद्रपद शुक्ल, चतुर्थी

“The ideal is that of humanity in God, of God in humanity, the ancient ideal of the *sanātana dharma* but applied, as it has never been applied before, to the problem of politics and the work of national revival. To realise that ideal, to impart it to the world is the mission of India.”

Friday, September _____

9

_____ भाद्रपद शुक्ल, पंचमी

“Shun all lowness, narrowness and shallowness in religious thought and experience. Be wider than the widest horizons, be loftier than the highest Kanchanjungha, profounder than the deepest oceans.”

Sat/Sun, September 10/11 भाद्रपद शुक्ल, ६ / ८

“India cannot perish, our race cannot become extinct, because among all the divisions of mankind it is to India that is reserved the highest and the most splendid destiny, the most essential to the future of the human race. It is she who must send forth from herself the future religion of the entire world, the Eternal Religion which is to harmonise all religion, science and philosophies and make mankind one soul.”

Monday, September _____

12

भाद्रपद शुक्ल, नवमी

“We believe that God is with us and in that faith we shall conquer. We believe that humanity needs us and it is the love and service of humanity, of our country, of the race, of our religion that will purify our heart and inspire our action in the struggle.”

Tuesday, September _____

13

भाद्रपद शुक्ल, दशमी

“Governments, societies, kings, police, judges, institutions, churches, laws, customs, armies are temporary necessities imposed on us for a few groups of centuries, because God has concealed His face from us. When it appears to us again in its truth and beauty, then in that light they will vanish.”

LOVE INDIA

“If Britons love England with all her faults, why should we fail to love India whose faults were whittled down to an irreducible minimum till foreign conquests threw the whole society out of gear? But instead of being dominated by the natural ambition of carrying the banner of such a civilisation all over the world, we are unable to maintain its integrity in its own native home. This is betraying a trust. This is unworthiness of the worst type. We have not been able to add anything to this precious bequest; on the contrary we have been keeping ourselves and generations yet unborn from a full enjoyment of their lawful heritage.”

Thursday, September

15

भाद्रपद शुक्ल, द्वादशी

“Love has a place in politics, but it is the love of one’s country, for one’s countrymen, for the glory, greatness and happiness of the race, the divine *ānanda* of self-immolation for one’s fellows, the ecstasy of relieving their sufferings, the joy of seeing one’s blood flow for country and freedom, the bliss of union in death with the fathers of the race.”

(290)

Friday, September

16

भाद्रपद शुक्ल, त्रयोदशी

“The feeling of almost physical delight in the touch of the mother-soil, of the winds that blow from Indian seas, of the rivers that stream from Indian hills, in the hearing of Indian speech, music, poetry, in the familiar sights, sounds, habits, dress, manners of our Indian life, this is the physical root of that love.”

(291)

Sat/Sun, September 17/18 भाद्रपद शु०, १४/पूर्णिमा

“The pride in our past, the pain of our present, the passion for the future are its trunk and branches. Self-sacrifice and self-forgetfulness, great service, high endurance for the country are its fruit. And the sap which keeps it alive is the realisation of the Motherhood of God in the country, the vision of the Mother, the knowledge of the Mother, the perpetual contemplation, adoration and service of the Mother.”

Monday, September

19

आश्विन कृष्ण, द्वितीया

“When I listen to the nightingale singing on English river-bank or garden-reaches or see the Seine flowing through the modern gaiety of Paris, I can hear again the manifold noise of the birds on an Indian morning and see rather Ganges flowing grandiose and leonine to her Eastern seas. The body is bound to its surroundings, but the heart exceeds them, and I carry the love of India with me even to the coldest climes.”

Tuesday, September 20 आश्विन कृष्ण, तृतीया

“It will be well when every Indian, instead of taking a waxlike stamp from his foreign surroundings, is able to carry India with him wherever he goes. For that will mean that India is destined to conquer and place her stamp upon the whole world.”

Wednesday, September

21

आश्विन कृष्ण, चतुर्थी

“My third madness is that while others look upon their country as an inert piece of matter – a few meadows and fields, forests and hills and rivers – I look upon my country as the Mother. I adore Her, I worship Her as the Mother. What would a son do if a demon sat on his mother’s breast and started sucking her blood? Would he quietly sit down to his dinner, amuse himself with his wife and children, or would he rush out to deliver his mother? ”

Thursday, September

२२

आश्विन कृष्ण, पंचमी

“I know I have the strength to deliver this fallen race. It is not physical strength, – I am not going to fight with sword or gun, – but the strength of knowledge. The power of the Kshatriya is not the only one; there is also the power of the Brahmin, the power that is founded on knowledge. This feeling is not new in me, it is not of today. I was born with it, it is in my very marrow. God sent me to earth to accomplish this great mission.”

(296)

Friday, September

23

आश्विन कृष्ण, षष्ठी

“It is not till the Motherland reveals herself to the eye of the mind as something more than a stretch of earth or a mass of individuals, it is not till she takes shape as a great Divine and Maternal Power in a form of beauty that can dominate the mind and seize the heart that these petty fears and hopes vanish in the all-absorbing passion for the Mother and her service, and the patriotism that works miracles and saves a doomed nation is born.”

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THE MOTHER ON INDIA

“India is a protected land, the land of Sri Aurobindo.”

1. India's Soul and Mission

2. Indian Spiritual Culture, Art and Literature

3. India and the West

4. Some Problems and Their Solution

5. The Future of India and Its Importance for Humanity

“Spiritual aspiration develops very strongly and spontaneously as soon as one comes to India. Those are graces. Graces, because it is the destiny of the country, it has been so through out her history, and because she has always been turned much more upward and inward than outward. She is now losing all that and wallowing in the mud, but anyway...it was like that and still is like that.”

1. India's Soul and Mission

“India is not the earth, rivers and mountains of this land, neither is it a collective name for the inhabitants of this country. India is a living being, as much living as, say, Shiva. India is a goddess as Shiva is a god. If she likes, she can manifest in human form.”

Monday, September 26 आश्विन कृष्ण, नवमी

“The Soul of India is one and indivisible. India is conscious of her mission in the world. She is waiting for the exterior means of manifestation.”

Tuesday, September

27

आश्विन कृष्ण, दशमी

“O our Mother, O Soul of India, Mother who hast never forsaken thy children even in the days of darkest depression, even when they turned away from thy voice, served other masters and denied thee Guide us so that we may be always on the side of great ideals and show to men thy true visage, as a leader in the ways of the spirit and a friend and helper of all the peoples.”

(301)

“It is only India’s soul who can unify the country.

Externally the provinces of India are very different in character, tendencies, culture, as well as in language, and any attempt to unify them artificially could only have disastrous results.

But her soul is one, intense in her aspiration towards the spiritual truth, the essential unity of the creation and the divine origin of life, and by uniting with this aspiration the whole country can recover a unity that has never ceased to exist for the superior mentality.”

Thursday, September

29

आश्विन कृष्ण, एकादशी

“United India has a special mission to fulfill in the world. Sri Aurobindo laid down his life for it and we are prepared to do the same.”

Friday, September _____

30

_____ आश्विन कृष्ण, द्वादशी

“It is the flag of India’s spiritual mission. And in the accomplishment of this mission will India’s unity be accomplished.”

Saturday, October _____

1

_____ आश्विन कृष्ण, त्रयोदशी

“O India, land of light and spiritual knowledge! Wake up to your true mission in the world, show the way to union and harmony.”

Sunday, October _____



_____ आश्विन कृष्ण, चतुर्दशी

“True spirituality is not to renounce life, but to make life perfect with the Divine Perfection.

This is what India must show to the world now.”

2. Indian Spiritual Culture, Art and Literature

“From time immemorial India has been the land of spiritual knowledge and practice, of the discovery of the Supreme Reality and union with it. It is the country that has practised concentration most and best. The methods, called Yoga in sanskrit, that are taught and used in this country are countless. Some are merely material, others purely intellectual, others religious and devotional; lastly, some of them combine these various processes in order to achieve a more integral result.”

Tuesday, October _____

4

_____ आश्विन शुक्ल, प्रथमा

“All this is based on the old idea that whatever the image – which we disdainfully call an ‘idol’ – whatever the external form of the deity, the presence of the thing represented is always there. And there is always someone – whether a priest or an initiate, a sadhu or a sannyasi – someone who has the power and (usually this is the priest’s work) who draws the Force and the Presence down into it. And it’s true, it’s quite real: the Force and the Presence are THERE; and that (not the form of wood or stone or metal) is what you worship, it’s that Presence.”

“Europeans don’t have the inner sense at all. To them, everything is like this (*gesture*), a surface – not even that, a thin layer on the surface. There’s nothing behind, so they can’t feel. But it’s an absolutely real fact that the Presence is there, I can vouch for it. People have given me little things in metal, wood or ivory, representing various gods; all I have to do is to take one in my hand for the god to be there. I have a few of Ganesh (I have been given several), and when I take one in my hand and look at it for a minute, he is there ... Then there is a Narayana which comes from the Himalayas, from Badrinath.

....I have always felt what’s behind, the presences behind.”

“But I rarely had an experience in churches. Rather the opposite: I very often had the very painful experience of the human effort to find higher solace, a divine compassion...falling into very bad hands – very often...

I don't know why, but I have had this kind of experience so very often: either a hostile force lurking behind and swallowing up everything, or else man – ruthless man abusing the Power.

In fact, I have seen this all over the world. I have never been on very good terms with religions, neither in Europe, nor Africa, nor Japan, nor even here....

When I was told that the Divine was within – the teaching of the Gita, but in words understandable to a Westerner – that there was an inner Presence and one carried the Divine within oneself, oh!... What a revelation! In a few minutes, I suddenly understood all, all. Understood everything. It brought the contact instantly.”

Friday, October _____

7

आश्विन शुक्ल, चतुर्थी

“If you want art to be the true and highest art, it must be the expression of a divine world brought into this material world. All true artists have some feeling of this kind, some sense that they are intermediaries between a higher world and the physical existence...

Sat/Sun, October

8/9

आश्विन शुक्ल, ५ / ६

This was the avowed function of Art in the Middle Ages. The 'primitive' painters, the builders of cathedrals in mediaeval Europe had no other conception of art. In India all her architecture, her sculpture, her painting have proceeded from this source and were inspired by this ideal. The songs of Mirabai and the music of Thyagaraja, the poetic literature built by her devotees, saints and Rishis rank among the world's greatest possessions."

Monday, October

10

आश्विन शुक्ल, सप्तमी

“Here in India, there is an art tradition that has subsisted, the whole country is full of creations that were made at the height of the art history of the country. People live in it. The repercussion of what has taken place in the rest of the world, particularly in Europe, has not been felt much. Only those parts of India that have been a little too anglicized have lost the sense of beauty – some schools of Bombay, schools of artists, are dreadful. Then there was that attempt of the Calcutta School to revive Indian art, but that is only on a very small scale. *(contd.)*

Tuesday, October _____

11

आश्विन शुक्ल, अष्टमी

From the artistic point of view, what you find within easiest reach is the old creations, the old temples and old paintings. All that was very fine. And it was done to express a faith. It was done with the sense of a whole, not of disorder....Most of the works here, almost all beautiful works, I think, are unsigned. All those cave paintings and cave sculptures are unsigned. We have no idea who made them. And they didn't make them with idea of making a name for themselves, as they do now."

Wednesday, October

12

आश्विन शुक्ल, नवमी

“A Japanese house is a wonderful artistic whole; always the right thing is there in the right place, nothing wrongly set, nothing too much, nothing too little. Everything is just as it needed to be, and the house itself blends marvelously with the surrounding nature. In India too, painting and sculpture and architecture were one integral beauty, one single movement of adoration of the Divine.”

Thursday, October _____

13

_____ आश्विन शुक्ल, दशमी

“The Mahabharata and Ramayana are certainly not inferior to anything created by Shakespeare or any other poet, and they are said to have been the work of men who were Rishis and had done Yogic tapasya. The Gita which, like the Upanishads, ranks at once among the greatest literary and the greatest spiritual works, was not written by one who had no experience of Yoga...

The best paintings in India and much of the best statuary and architecture were done by Buddhist monks who passed their lives in spiritual contemplation and practice; they did supreme artistic work, but did not care to leave their names to posterity.”

Friday, October

14

आश्विन शुक्ल, द्वादशी

“I have the deepest respect for Indian languages and continue to study Sanskrit when I have time.

The Sanskrit ought to be the national language of India.

Hindi is good only for those who belong to a Hindi-speaking province. Sanskrit is good for all Indians.”

“If only one language is taught, it should be international. But for the general development of students, several languages are needed.

Sanskrit should be the real national language. It is only Sanskrit which will be ultimately acceptable to the people of India. Sanskrit is the only language which creates an equal handicap for all the parts of the country, so that nobody has a natural advantage over others in learning it. When I speak of Sanskrit, it should be simple Sanskrit, but not ‘simplified.’

When India goes back to her soul, Sanskrit will naturally become India’s national language.”

Monday, October

17

पूणिमा

“It would be better to learn Sanskrit and try to make it a truly living language.”

(319)

3. India and the West

“In the whole creation the earth has a place of distinction, because unlike any other planet it is evolutionary with a psychic entity at its centre. In it, India, in particular, is a divinely chosen country.”

“...India is the only place in the world which is still aware that something else than matter exists. The other countries have quite forgotten it: Europe, America and elsewhere....That is why she still has a message to preserve and deliver to the world. But at present she is splashing and floundering in the muddle.

Sri Aurobindo has shown that the truth does not lie in running away from earthly life but in remaining *in* it, to *transform it, divinize it*, so that the Divine can manifest **HERE**, in this **PHYSICAL** world.”

Thursday, October **20** कार्तिक कृष्ण, तृतीया

“India has or rather *had* the knowledge of the *Spirit*, but she neglected matter and suffered for it.

The West has the knowledge of matter but rejected the Spirit and suffers badly for it.

An integral education which could, with some variations, be adapted to all the nations of the world, must bring back the legitimate authority of the Spirit over a matter fully developed and utilised.”

Friday, October _____ **21** _____ कार्तिक कृष्ण, चतुर्थी

“Europeans attach the greatest importance to the words uttered.

Indians are much more sensitive to the feeling, which more often than not those words veil.”

Sat/Sun, October

22/23

कार्तिक कृष्ण, ५ / ६

“The West expresses more than it really knows.
India knows more than it really can express.”

(324)

Monday, October

24

कार्तिक कृष्ण, सप्तमी

“From the spiritual standpoint, India is the leading country in the world. Her mission is to give the example of spirituality. Sri Aurobindo came on earth to teach this to the world.

This fact is so obvious that a simple, ignorant farmer here is closer to the Divine in his heart than the intellectuals of Europe.”

“India shall take her true place in the world only when she will become integrally the messenger of the Divine Life.”

Tuesday, October **25** कार्तिक कृष्ण, अष्टमी

“It is only to those who can conquer the mind’s preferences and prejudices of race and education that India reveals the mystery of her treasures. Others depart disappointed, failing to find what they seek; for they have sought it in the wrong way and would not agree to pay the price of the Divine Discovery.”

Wednesday, October 26 कार्तिक कृष्ण, नवमी

4. Some Problems and Their solution

“Mother Durga! Extend wide the power of Yoga. We are thy Aryan children, develop in us again the lost teaching, character, strength of intelligence, faith and devotion, force of austerity, power of chastity and true knowledge, bestow all that upon the world. To help mankind, appear, O Mother of the world, dispel all ills.”

(327)

“Sri Aurobindo always loved deeply his Motherland. But he wished her to be great, noble, pure and worthy of her big mission in the world. He refused to let her sink to the sordid and vulgar level of blind self-interests and ignorant prejudices. This is why, in full conformity to his will, we lift high the standard of truth, progress and transformation of mankind, without caring for those who, through ignorance, stupidity, envy or bad will, seek to soil it and drag it down into the mud. We carry it very high so that all who have a soul may see it and gather round it.”

Friday, October _____ 28 _____ कार्तिक कृष्ण, एकादशी

“India is the country where the psychic law *can and must* rule and the time has come for that *here*. Besides, it is the only possible salvation for this country whose consciousness has unfortunately been distorted by the influence and domination of a foreign nation, but which, in spite of everything, possesses a unique spiritual heritage.

Blessings.”

Sat/Sun, October

29/30

कार्तिक कृष्ण, १२ / १३

“What has ruined India is this idea that the higher consciousness has to do with ‘higher’ things, while it’s not interested in lower things and knows nothing about them! That’s what has caused the ruin of India. Well, this error must be completely abolished. It’s the highest consciousness that sees the most clearly – the most clearly and the most truly – what the needs of the most material thing should be.

With this, we could try out a new kind of government.”

Monday, October

31

कार्तिक कृष्ण, चतुर्दशी

“It is one of the greatest weapons of the Asura at work when you are taught to shun beauty. It has been the ruin of India. The Divine manifests in the psychic as love, in the mind as knowledge, in the vital as power and in the physical as beauty. If you discard beauty it means that you are depriving the Divine of this manifestation in the material and you hand over that part to the Asura.”

(331)

Tuesday, November _____

1

_____ कार्तिक कृष्ण, चतुर्दशी

“The country seems to be falling apart, so there [in Delhi] they asked me what should be done. I told them...that the ONLY salvation for the country, the ONLY thing that can unify it, is to adopt Sri Aurobindo’s ideal for the country – he had a plan, he very clearly saw how the country should be organized, he said it to me. It’s there, if one reads his books seriously, one can see it.”

“One thing is obvious, it’s that if everything had gone very well, with good results, the need for a higher Help would never have occurred to them; they would have become puffed up with statistics and with satisfaction with their capacities.”

Thursday, November

3

कार्तिक शुक्ल, द्वितीया

“The first thing that you ought to do is to change the Constitution in such a way that those people who combine honesty and capability should come to power. Normally, people who are honest are not capable, and those who are capable are not honest. Therefore it is very important that people who combine these two qualities should be able to come to power.”

Friday, November _____

4

_____ कार्तिक शुक्ल, तृतीया

“Already at the age of ten, I found democracy to be idiotic (there, in France), but anyway...It’s idiotic there, in France (but that doesn’t matter), but at any rate I don’t think democracy is AT ALL, at all an organization in accord with India’s spirit – not in the least. And the proof is that it’s not at all the collectivity of people that controls things, it’s a few scoundrels who push themselves forward, saying, ‘I represent this, I represent that....’ ”

Sat/Sun, November 5/6 कार्तिक शुक्ल, ४ / ५

“Socialism, like all political parties, belongs to the past and must be surpassed if we want to serve the Truth.”

Monday, November _____

7

_____ कार्तिक शुक्ल, षष्ठी

“There must be a group forming a strong body of cohesive will with the spiritual knowledge to save India and the world. It is India that can bring Truth in the world. By manifestation of the Divine Will and Power alone, India can preach her message to the world and not by imitating the materialism of the West. By following the Divine Will India shall shine at the top of the spiritual mountain and show the way of Truth and organise world unity.”

Tuesday, November _____

8

_____ कार्तिक शुक्ल, सप्तमी

5. The Future of India and its Importance for Humanity

“The map* was made after the partition.

It is the map of the true India in spite of all passing appearances, and it will always remain the map of the true India, whatever people may think about it.”

*The map appearing on the cover page.

Wednesday, November

9

कार्तिक शुक्ल, अष्टमी

“India must be saved for the good of the world since India alone can lead the world to peace and a new world order.”

(339)

Thursday, November 10 कार्तिक शुक्ल, नवमी

“The future of India is very clear. India is the Guru of the world. The future structure of the world depends on India. India is the living soul. India is incarnating the spiritual knowledge in the world. The Government of India ought to recognise the significance of India in this sphere and plan their action accordingly.”

Friday, November

11

कार्तिक शुक्ल, दशमी

“The future of India is luminous in spite of its present gloom.”

(341)

Sat/Sun, November 12/13 कार्तिक शुक्ल, ११ / १२

“Let us all work for the greatness of India.”

(342)

Monday, November

14

 कार्तिक शुक्ल, त्रयोदशी

“India has become the symbolic representation of all the difficulties of modern mankind.

India will be the land of its resurrection – the resurrection to a higher and truer life.”

Tuesday, November 15 कार्तिक शुक्ल, चतुर्दशी

“India shall take her true place in the world only when she will become integrally the messenger of the Divine Life.”

Wednesday, November

16

मार्गशीर्ष कृष्ण, प्रथमा

“...There is only one country in the world that knows that there is only one Truth to which everything should be turned, and that is India. Other countries have forgotten this, but in India it is ingrained in the people, and one day it will come out...I know the conditions of the country. Even if one person could put himself faithfully at the disposal of the Truth, he could change the country and the world.”

Thursday, November

17

मार्गशीर्ष कृष्ण, द्वितीया

“For...for years, even from the time Sri Aurobindo was here, there had been the vision – an inner vision – that India is the place where the fate of the earth will be decided. So the two opposite possibilities are there. As if it were said that if there were war, it would be over India; that the world conflict. ..(how can I put it ?), the ISSUE would be played out over India. But will the Force of Peace be sufficient to prevent war? There’s the whole question. But the whirl of forces is here, over India.”

Friday, November

18

मार्गशीर्ष कृष्ण, तृतीया

WHY WE SUFFERED

“This great and ancient nation was once the fountain of human light, the apex of human civilisation, the exemplar of courage and humanity, the perfection of good Government and settled society, the mother of all religions, the teacher of all wisdom and philosophy.”

(347)

“It has suffered much at the hands of inferior civilisations and more savage peoples; it has gone down into the shadow of night and tasted often of the bitterness of death. Its pride has been trampled into the dust and its glory has departed. Hunger and misery and despair have become the masters of this fair soil, these noble hills, these ancient rivers, these cities whose life story goes back into prehistoric night. But do you think that therefore God has utterly abandoned us and given us up for ever...”

Monday, November 21 मार्गशीर्ष कृष्ण, पंचमी

“We are still God’s chosen people and all our calamities have been but a discipline of suffering, because for the great mission before us prosperity was not sufficient, adversity had also its training; to taste the glory of power and beneficence and joy was not sufficient, the knowledge of weakness and torture and humiliation was also needed; it was not enough that we should be able to fill the role of the merciful sage and the beneficent king, we had also to experience in our own persons the feelings of the outcaste and the slave. But now that lesson is learned, and the time for our resurgence is come.”

“India's nature, her mission, the work that she has to do, her part in the earth's destiny, the peculiar power for which she stands is written there in her past history and is the secret purpose behind her present sufferings and ordeals. A reshaping of the forms of our spirit will have to take place; but it is the spirit itself behind past forms that we have to disengage and preserve and to give to it new and powerful thought-significances, culture-values, a new instrumentation, greater figures.”

“The spirit and ideals of our civilisation need no defence for in their best parts and in their essence they were of eternal value. India's internal and individual seeking of them was earnest, powerful, effective. But the application in the collective life of society was subjected to serious reserves. Never sufficiently bold and thoroughgoing, it became more and more limited and halting when the life-force declined in her peoples. This defect, this gulf between ideal and collective practice, has pursued all human living and was not peculiar to India; but the dissonance became especially marked with the lapse of time and it put at last on our society a growing stamp of weakness and failure.”

THE CASTE SYSTEM AND THE TREATMENT OF OUTCASTES

Sri Aurobindo wrote in 1919, "Apart from all phenomena of decline or deterioration we should recognise without any sophisticated denial those things in our creeds of life and social institutions which are in themselves mistaken and some of them indefensible, things weakening to our national life, degrading to our civilisation, dishonouring to our culture. A flagrant example can be found in the treatment of our outcastes. There are those who would excuse it as an unavoidable error in the circumstances of the past; there are others who contend that it was the best solution then available. ...A solution which condemns by segregation one-sixth of the nation to permanent ignominy, continued filth, uncleanness of the inner and outer life and a brutal animal existence instead of lifting them out of it is no solution but rather an acceptance of weakness and a constant wound to the social body and to its collective spiritual, intellectual, moral and material welfare."

"Caste was originally an arrangement for the distribution of functions in society, just as much as class in Europe, but the principle on which the distribution was based in India was peculiar to this country. ...A Brahmin was a Brahmin not by mere birth, but because he discharged the duty of preserving the spiritual and intellectual elevation of the race, and he had to cultivate the spiritual temperament and acquire the spiritual training which could alone qualify him for the task."

"The Kshatriya was a Kshatriya not merely because he was the son of warriors and princes, but because he discharged the duty of protecting the country and preserving the high courage and manhood of the nation, and he had to cultivate the princely temperament and acquire the strong and lofty Samurai training which alone fitted him for his duties. So it was with the Vaishya whose function was to amass wealth for the race and the Sudra who discharged the humbler duties of service without which the other castes could not perform their share of labour for the common good...."

"Essentially there was, between the devout Brahmin and the devout Sudra, no inequality in the single *virat purusa* [Cosmic Spirit] of which each was a necessary part. Chokha Mela, the Maratha Pariah, became the Guru of Brahmins proud of their caste purity; the Chandala taught Shankaracharya: for the Brahman was revealed in the body of the Pariah and in the Chandala there was the utter presence of Shiva the Almighty...."

Thursday, November

24

मार्गशीर्ष कृष्ण, अष्टमी

“Our actual enemy is not any force exterior to ourselves, but our own crying weaknesses, our cowardice, our selfishness, our hypocrisy, our purblind sentimentalism.”

Friday, November

25

मार्गशीर्ष कृष्ण, नवमी

“What India needs especially at this moment is the aggressive virtues, the spirit of soaring idealism, bold creation, fearless resistance, courageous attack; of the passive tamasic spirit of inertia we have already too much. We need to cultivate another training and temperament, another habit of mind. We would apply to the present situation the vigorous motto of Danton, that what we need, what we should learn above all things is to dare and again to dare and still to dare.”

Sat/Sun, November 26/27 मार्गशीर्ष कृष्ण, १० / ११

“Her (*India's*) mission is to point back humanity to the true source of human liberty, human equality, human brotherhood. When man is free in spirit, all other freedom is at his command; for the Free is the Lord who cannot be bound. When he is liberated from delusion, he perceives the divine equality of the world which fulfils itself through love and justice, and this perception transfuses itself into the law of government and society.”

Monday, November _____

28

मार्गशीर्ष कृष्ण, द्वादशी

“When he has perceived this divine equality, he is brother to the whole world, and in whatever position he is placed he serves all men as his brothers by the law of love, by the law of justice. When this perception becomes the basis of religion, of philosophy, of social speculation and political aspiration, then will liberty, equality and fraternity take their place in the structure of society and the *satyayuga* return. This is the Asiatic reading of democracy which India must rediscover for herself before she can give it to the world.”

Tuesday, November **29** मार्गशीर्ष कृष्ण, त्रयोदशी

“Vivekananda was a soul of puissance if ever there was one, a very lion among men, but the definite work he has left behind is quite incommensurate with our impression of his creative might and energy. We perceive his influence still working gigantically, we know not well how, we know not well where, in something that is not yet formed, something leonine, grand, intuitive, upheaving that has entered the soul of India and we say, ‘Behold, Vivekananda still lives in the soul of his Mother and in the souls of her children.’ ”

Wednesday, November

30

मार्गशीर्ष कृष्ण, चतुर्दशी

“...if India is to arise and be great as a nation, it is not by imitating the methods and institutions of English politics and commerce, but by carrying her own civilisation, purified of the weaknesses that have overtaken it, to a much higher and mightier fulfilment than any that it has reached in the past.”

“To recover Indian thought, Indian character, Indian perceptions, Indian energy, Indian greatness, and to solve the problems that perplex the world in an Indian spirit and from the Indian standpoint, this, in our view, is the mission...We have to return to the fountainheads of our ancient religion, philosophy, art and literature and pour the revivifying influences of our immemorial Aryan spirit and ideals into our political and economic development.”

Friday, December _____



मार्गशीर्ष शुक्ल, प्रथमा _____

“The genius of the Hindu is not for pure action, but for thought and aspiration realised in action, the spirit premeditating before the body obeys the inward command. The life of the Hindu is inward and his outward life aims only at reproducing the motions of his spirit. This intimate relation of his thought and his actions is the secret of his perpetual vitality. His outward life, like that of other nations, is subject to growth and decay, to periods of greatness and periods of decline, but while other nations have a limit and a term, he has none.”

Sat/Sun, December **3/4** मार्गशीर्ष शुक्ल, २ / ३

“We. ..must now set ourselves to the restoration of the moral tone of the nation by ourselves setting an example of mercy, justice, self-denial, helpfulness and patient work for the people.”

Monday, December

5

 मार्गशीर्ष शुक्ल, चतुर्थी

“Try to realise the strength within you, try to bring it forward, so that everything you do may be not your own doing, but the doing of that Truth within you. Try so that every hour that you live shall be enlightened by that presence, that every thought of yours shall be inspired from that one fountain of inspiration, that every faculty and quality in you may be placed at the service of that immortal Power within you.”

Tuesday, December _____

6

_____ मार्गशीर्ष शुक्ल, पंचमी

INDIA'S FREEDOM MOVEMENT, LEADERS, ISSUES, ETC.

“There are some who fear to use the word ‘freedom’, but I have always used the word because it has been the *mantra* of my life to aspire towards the freedom of my nation.”

Wednesday, December

7

मार्गशीर्ष शुक्ल, सप्तमी

“...Mr. Tilak’s name stands already for history as a nation-builder, one of the half-dozen greatest political personalities, memorable figures, representative men of the nation in this most critical period of India’s destinies, a name to be remembered gratefully so long as the country has pride in its past and hope for its future.”

Thursday, December

8

 मार्गशीर्ष शुक्ल, अष्टमी

“Consummately endowed with political intelligence, constructive imagination, magnetism, a driving force combining a strong will and an uncommon plasticity of mind for vision and tact of the hour, he (*C. R. Das*) was the one man after Tilak who could have led India to Swaraj.”

Friday, December _____

9

_____ मार्गशीर्ष शुक्ल, नवमी

“When Gandhi’s movement was started, I said that this movement would lead either to a fiasco or to a great confusion. And I see no reason to change my opinion. Only I would like to add that it has led to both.”

Sat/Sun, December 10/11 मार्गशीर्ष शुक्ल, १० / ११

“I believe Gandhi does not know what actually happens to the man’s nature when he takes to Satyagraha or non-violence. He thinks that men get purified by it. But when men suffer, or subject themselves to voluntary suffering, what happens is that their vital being gets strengthened. These movements affect the vital being only and not any other part. Now, when you cannot oppose the force that oppresses, you say that you will suffer. That suffering is vital and it gives strength. When the man who has thus suffered gets power he becomes a worse oppressor....”

Monday, December _____

12

_____ मार्गशीर्ष शुक्ल, द्वादशी

“What one *can* do is to transform the spirit of violence. But in this practice of Satyagraha it is not transformed. When you insist on such a one-sided principle, what happens is that cant, hypocrisy and dishonesty get in and there is no purification at all. Purification can come by the transformation of the impulse of violence...”

Tuesday, December 13 मार्गशीर्ष शुक्ल, त्रयोदशी

“In that respect the old system in India was much better: the man who had the fighting spirit became the Kshatriya and then the fighting spirit was raised above the ordinary vital influence. The attempt was to spiritualize it. It succeeded in doing what passive resistance cannot and will not achieve. The Kshatriya was the man who would not allow any oppression, who would fight it out and he was the man who would not oppress anybody. That was the ideal. ...”

“Sri Aurobindo never brought any rancour into his politics. He never had any hatred for England or the English people; he based his claim for freedom for India on the inherent right to freedom, not on any charge of misgovernment or oppression; if he attacked persons even violently, it was for their views or political action, not for any other motive.”

Thursday, December 15

पूर्णिमा

“She [Nivedita] took up politics as a part of Vivekananda’s work Vivekananda himself had ideas about political work and spells of revolutionary fervor It is curious how many sannyasins at that time thought of India’s freedom.”

Friday, December _____

16

पौष कृष्ण, प्रथमा

“I hold that India having a spirit of her own and a governing temperament proper to her own civilisation, should in politics as in everything else strike out her own original path and not stumble in the wake of Europe.”

Sat/Sun, December

17/18

पौष कृष्ण, २ / ३

“History very seldom records the things that were decisive but took place behind the veil; it records the show in front of the curtain.... My action in giving the movement in Bengal [at the beginning of the century] its militant turn or founding the revolutionary movement is very little known.”

Monday, December _____

19

पौष कृष्ण, चतुर्थी

“My idea is like what Tagore once wrote. There may be one Rashtrapati at the top with considerable powers so as to secure a continuity of policy, and an assembly representative of the nation. The provinces will combine into a federation united at the top, leaving ample scope to local bodies to make laws according to their local problems.”

Tuesday, December 20 पौष कृष्ण, पंचमी

“In Kashmir, the Hindus had all the monopoly. Now if the Muslim demands are acceded to, the Hindus will be wiped out.”

“You can live amicably with a religion whose principle is toleration. But how is it possible to live peacefully with a religion whose principle is ‘I will not tolerate you’? How are you going to have unity with these people? Certainly, Hindu-Muslim unity cannot be arrived at on the basis that the Muslims will go on converting Hindus while the Hindus shall not convert any Mahomedan. You can’t build unity on such a basis. Perhaps the only way of making the Mahomedans harmless is to make them lose their fanatic faith in their religion...”

SRI AUROBINDO'S AUGUST 15, 1947 MESSAGE

“August 15th, 1947 is the birthday of free India. It marks for her the end of an old era, the beginning of a new age. But we can also make it by our life and acts as a free nation an important date in a new age opening for the whole world, for the political, social, cultural and spiritual future of humanity.

August 15th is my own birthday and it is naturally gratifying to me that it should have assumed this vast significance. I take this coincidence, not as a fortuitous accident, but as the sanction and seal of the Divine Force that guides my steps on the work with which I began life, the beginning of its full fruition. Indeed, on this day I can watch almost all the world-movements which I hoped to see fulfilled in my lifetime, though then they looked like impracticable dreams, arriving at fruition or on their way to achievement. In all these movements free India may well play a large part and take a leading position.

The first of these dreams was a revolutionary movement which would create a free and united India. India today is free but she has not achieved unity. At one moment it almost seemed as if in the very act of liberation she would fall back into the chaos of separate States which preceded the British conquest. But fortunately it now seems probable that this danger will be averted and a large and powerful, though not yet a complete union will be established. Also, the wisely drastic policy of the Constituent Assembly has made it probable that the problem of the depressed classes will be solved without schism or fissure. But the old communal division into Hindus and Muslims seems now to have hardened into a permanent political division of the country. It is to be hoped that this settled fact will not be accepted as settled for ever or as anything more than a temporary expedient. For if it lasts, India may be seriously weakened, even crippled: civil strife may remain always possible, possible even a new invasion and foreign conquest. India's internal development and prosperity may be impeded, her position among the nations weakened, her destiny impaired or even frustrated. This must not be; the partition must go. Let us hope that that may come about naturally, by an increasing recognition of the necessity not only of peace and concord but of common action, by the practice of common action and the creation of means for that purpose. In this way unity may finally come about under whatever form – the exact form may have a pragmatic but not a fundamental importance. But by whatever means, in whatever way, the division must go; unity must and will be achieved, for it is necessary for the greatness of India's future.

Sri Aurobindo's August 15, 1947 Message

Another dream was for the resurgence and liberation of the peoples of Asia and her return to her great role in the progress of human civilisation. Asia has arisen; large parts are now quite free or are at this moment being liberated: its other still subject or partly subject parts are moving through whatever struggles towards freedom. Only a little has to be done and that will be done today or tomorrow. There India has her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The third dream was a world-union forming the outer basis of a fairer, brighter and nobler life for all mankind. That unification of the human world is under way; there is an imperfect initiation organised but struggling against tremendous difficulties. But the momentum is there and it must inevitably increase and conquer. Here too India has begun to play a prominent part and, if she can develop that larger statesmanship which is not limited by the present facts and immediate possibilities but looks into the future and brings it nearer, her presence may make all the difference between a slow and timid and a bold and swift development. A catastrophe may intervene and interrupt or destroy what is being done, but even then the final result is sure. For unification is a necessity of Nature, an inevitable movement. Its necessity for the nations is also clear, for without it the freedom of the small nations may be at any moment in peril and the life even of the large and powerful nations insecure. The unification is therefore to the interests of all, and only human imbecility and stupid selfishness can prevent it; but these cannot stand for ever against the necessity of Nature and the Divine Will. But an outward basis is not enough; there must grow up an international spirit and outlook, international forms and institutions must appear, perhaps such developments as dual or multilateral citizenship, willed interchange or voluntary fusion of cultures. Nationalism will have fulfilled itself and lost its militancy and would no longer find these things incompatible with self-preservation and the integrality of its outlook. A new spirit of oneness will take hold of the human race.

Another dream, the spiritual gift of India to the world has already begun. India's spirituality is entering Europe and America in an ever increasing measure. That movement will grow; amid the disasters of the time more and more eyes are turning towards her with hope and there is even an increasing resort not only to her teachings, but to her psychic and spiritual practice.

Sri Aurobindo's August 15, 1947 Message

The final dream was a step in evolution which would raise man to a higher and larger consciousness and begin the solution of the problems which have perplexed and vexed him since he first began to think and to dream of individual perfection and a perfect society. This is still a personal hope and an idea, an ideal which has begun to take hold both in India and in the West on forward-looking minds. The difficulties in the way are more formidable than in any other field of endeavour, but difficulties were made to be overcome and if the Supreme Will is there, they will be overcome. Here too, if this evolution is to take place, since it must proceed through a growth of the spirit and the inner consciousness, the initiative can come from India and, although the scope must be universal, the central movement may be hers.

Such is the content which I put into this date of India's liberation; whether or how far this hope will be justified depends upon the new and free India."

"The sun of India's destiny would rise and fill all India with its light and overflow India and overflow Asia and overflow the world. Every hour, every moment could only bring them nearer to the brightness of the day that God had decreed."

WHAT IS WRONG WITH US

“It is my belief that the main cause of India’s weakness is not subjection, nor poverty, nor a lack of spirituality or religion, but a diminution of the power of thought, the spread of ignorance in the birthplace of knowledge. Everywhere I see an inability or unwillingness to think – incapacity of thought or ‘thought-phobia’. This may have been all right in the mediaeval period, but now this attitude is the sign of a great decline. The mediaeval period was a night, the day of victory for the man of ignorance; in the modern world it is the time of victory for the man of knowledge. He who can delve into and learn the truth about the world by thinking more, searching more, labouring more, gains more power. Take a look at Europe. You will see two things: a wide limitless sea of thought and the play of a huge and rapid, yet disciplined force. The whole power of Europe is here. It is by virtue of this power that she has been able to swallow the world, like, our tapaswis of old, whose might held even the gods of the universe in terror, suspense, subjection. People say that Europe is rushing into the jaws of destruction. I do not think so. All these revolutions, all these upsettings are the first stages of a new creation. Now take a look at India. A few solitary giants aside, everywhere there is your simple man, that is, your average man, one who will not think, cannot think, has not an ounce of strength, just a momentary excitement. India wants the easy thought, the simple word; Europe wants the deep thought, the deep word. In Europe even ordinary labourers think, want to know everything. They are not satisfied to know things halfway, but want to delve deeply into them. The difference lies here. But there is a fatal limitation to the power and thought of Europe. When she enters the field of spirituality, her thought-power stops working. There Europe sees everything as a riddle, nebulous metaphysics, yogic hallucination – ‘It rubs its eyes as in smoke and can see nothing clearly.’ But now in Europe not a little effort is being made to surmount even this limitation. Thanks to our forefathers, we have the spiritual sense, and whoever has this sense has within his reach such knowledge, such power, as with one breath could blow all the immense strength of Europe away like a blade of grass. But power is needed to get this power. We, however, are not worshippers of power; we are worshippers of the easy way. But one cannot obtain power by the easy way. Our forefathers swam in a vast sea of thought and gained a vast knowledge; they established a vast civilisation. But as they went forward on their path they were overcome by exhaustion and weariness. The force of their thought decreased, and along with it decreased the force of their creative power. Our civilisation has become a stagnant backwater, our religion a

What Is Wrong With Us

bigotry of externals, our spirituality a faint glimmer of light or a momentary wave of intoxication. So long as this state of things lasts, any permanent resurgence of India is impossible.”

* * *

“Religion has been a central preoccupation of the Indian mind; some have told us that too much religion ruined India, precisely because we made the whole of life religion or religion the whole of life, we have failed in life and gone under. I will not answer, adopting the language used by the poet in a slightly different connection, that our fall does not matter and that the dust in which India lies is sacred. The fall, the failure does matter, and to lie in the dust is no sound position for man or nation. But the reason assigned is not the true one. If the majority of Indians had indeed made the whole of their lives religion in the true sense of the word, we should not be where we are now; it was because their public life became most irreligious, egoistic, self-seeking, materialistic that they fell. It is possible, that on one side we deviated too much into an excessive religiosity, that is to say, an excessive externalism of ceremony, rule, routine, mechanical worship, on the other into a too world-shunning asceticism which drew away the best minds who were thus lost to society instead of standing like the ancient Rishis as its spiritual support and its illuminating life-givers. But the root of the matter was the dwindling of the spiritual impulse in its generality and broadness, the decline of intellectual activity and freedom, the waning of great ideals, the loss of the gust of life.

Perhaps there was too much of religion in one sense; the word is English, smacks too much of things external such as creeds, rites, an external piety; there is no one Indian equivalent. But if we give rather to religion the sense of the following of the spiritual impulse in its fullness and define spirituality as the attempt to know and live in the highest self, the divine, the all-embracing unity and to raise life in all its parts to the divinest possible values, then it is evident that there was not too much of religion, but rather too little of it – and in what there was, a too one-sided and therefore an insufficiently ample tendency. The right remedy is, not to belittle still farther the age-long ideal of India, but to return to its old amplitude and give it a still wider scope, to make in very truth all the life of the nation a religion in this high spiritual sense. This is the direction in which the philosophy, poetry, art of the West is, still more or less obscurely, but with an increasing light, beginning to turn, and even some faint glints of the

What Is Wrong With Us

truth are beginning now to fall across political and sociological ideals. India has the key to the knowledge and conscious application of the ideal; what was dark to her before in its application, she can now, with a new light, illumine; what was wrong and wry in her old methods she can now rectify; the fences which she created to protect the outer growth of the spiritual ideal and which afterwards became barriers to its expansion and farther application, she can now break down and give her spirit a freer field and an ampler flight: she can, if she will, give a new and decisive turn to the problems over which all mankind is labouring and stumbling, for the clue to their solutions is there in her ancient knowledge. Whether she will rise or not to the height of her opportunity in the renaissance which is coming upon her, is the question of her destiny.”

“India, the ancient Mother, is indeed striving to be reborn, striving with agony and tears, but she strives in vain. What ails her, she who is after all so vast and might be so strong? There is surely some enormous defect, something vital is wanting in us, nor is it difficult to lay our finger on the spot. We have all things else, but we are empty of strength, void of energy. We have abandoned Shakti and are therefore abandoned by Shakti. The Mother is not in our hearts, in our brains, in our arms.”

WHAT DO WE NEED TO DO

“All great awakenings in India, all her periods of mightiest and most varied vigour have drawn their vitality from the fountain-heads of some deep religious awakening. Wherever the religious awakening has been complete and grand, the national energy it has created has been gigantic and puissant; wherever the religious movement has been narrow or incomplete, the national movement has been broken, imperfect or temporary. The persistence of this phenomenon is proof that it is ingrained in the temperament of the race. If you try other and foreign methods we shall either gain our end with tedious slowness, painfully and imperfectly, or we shall not attain it at all.”

“The West has put its faith in its science and machinery and it is being destroyed by its science and crushed under its mechanical burden. It has not understood that a spiritual change is necessary for the accomplishment of its ideals. The East has the secret of that spiritual change, but it has too long turned its eyes away from the earth. The time has now come to heal the division and to unite life and the spirit.

This secret too has been possessed but not sufficiently practised by India. It is summarised in the rule of the Gita, *yogasthaḥ kuru karmāṇi*. Its principle is to do all actions in Yoga, in union with God, on the foundation of the highest self and through the rule of all our members by the power of the spirit. And this we believe to be not only possible for man but the true solution of all his problems and difficulties. This then is the message we shall constantly utter and this the ideal that we shall put before the young and rising India, a spiritual life that shall take up all human activities and avail to transfigure the world for the great age that is coming. India, she that has carried in herself from of old the secret, can alone lead the way in this great transformation of which the present *sandhyā* of the old *yuga* is the forerunner. This must be her mission and service to humanity, – as she discovered the inner spiritual life for the individual, so now to discover for the race its integral collective expression and found for mankind its new spiritual and communal order.

Our first object shall be to declare this ideal: insist on the spiritual change as the first necessity and group together all who accept it and are ready to strive sincerely to fulfil it: our second shall be to build up not only an individual but a communal life on this principle. An outer activity as well as an inner change is needed and it must be at once a spiritual, cultural, educational, social and economical action. Its scope, too, will be at once individual and communal, regional and national, and eventually a work not only for the nation but for the whole human people.”

Thursday, December _____

२२

पौष कृष्ण, षष्ठी

“Our call is to young India. It is the young who must be the builders of the new world, – not those who accept the competitive individualism, the capitalism or the materialistic communism of the West as India’s future ideal, nor those who are enslaved to old religious formulas and cannot believe in the acceptance and transformation of life by the spirit, but all who are free in mind and heart to accept a completer truth and labour for a greater ideal.”

Friday, December

23

पौष कृष्ण, सप्तमी

“They must be men who will dedicate themselves not to the past or the present but to the future. They will need to consecrate their lives to an exceeding of their lower self, to the realisation of God in themselves and in all human beings and to a whole-minded and indefatigable labour for the nation and for humanity.”

Sat/Sun, December

24/25

पौष कृष्ण, ८ / ९

“This ideal can be as yet only a little seed and the life that embodies it a small nucleus, but it is our fixed hope, that the seed will grow into a great tree and the nucleus be the heart of an ever-extending formation. It is with a confident trust in the spirit that inspires us that we take our place among the standard-bearers of the new humanity that is struggling to be born amidst the chaos of a world in dissolution, and of the future India, the greater India of the rebirth that is to rejuvenate the mighty out-worn body of the ancient Mother.”

Monday, December 26 पौष कृष्ण, दशमी

“Our first necessity, if India is to survive and do her appointed work in the world, is that the youth of India should learn to think, – to think on all subjects, to think independently, fruitfully, going to the heart of things, not stopped by their surface, free of prejudgments, shearing sophism and prejudice asunder as with a sharp sword, smiting down obscurantism of all kinds as with the mace of Bhima...”

Tuesday, December 27 पौष कृष्ण, एकादशी

“You need not come back to the old forms, but you *can* retain the spirit which might create its own new forms...”

“India can best develop herself and serve humanity by being herself and following the law of her own nature. This does not mean, as some narrowly and blindly suppose, the rejection of everything new that comes to us in the stream of Time or happens to have been first developed or powerfully expressed by the West. Such an attitude would be intellectually absurd, physically impossible, and above all unspiritual; true spirituality rejects no new light, no added means or materials of our human self-development. It means simply to keep our centre, our essential way of being, our inborn nature and assimilate to it all we receive, and evolve out of it all we do and create.”

Thursday, December 29 पौष कृष्ण, त्रयोदशी

“We need faith above all things, faith in ourselves, faith in the nation, faith in India’s destiny. A dozen men rendered invincible by a strong faith in their future, have in other times spread the contagion of nationalism to the remotest corner of vast countries.”

Friday, December

30

पौष कृष्ण, चतुर्दशी

“Faith is the one predominating characteristic of all great souls. The vision of faith penetrates into the remote future and turns the impossible into the possible.”

(391)

“We make no appeal in the name of any material benefit. No desire for earthly gain can nerve a people to such superhuman activity as the eager hope of maintaining their greatness and glory. We must first realise that we are great and glorious, that we are proud and noble, and it is through voluntary prostration that we are being stamped into the dust. No material ideal of riches and prosperity has ever made a nation. But when the sense of honour has been touched, when the consciousness of greatness has been re-awakened, then and then only have the scattered units of a fallen nation clustered round one mighty moral force.”

Name & Addresses

Phone

CONVERSION FACTORS

CONVERSION FACTORS

| Abbreviation | Prefixes | | Mile (m) $\frac{1}{1000}$ of unit | for instance |
|--------------|----------------------------|-----------------------------------|-----------------------------------|----------------------------|
| Metre-m | kilo (K)-1000 times unit | | | 100 centimetres = 1 metre |
| Gramme-gm | hecto (h) - 100 times unit | centi (c) $\frac{1}{100}$ of unit | | 100 milligramme = 1 gramme |
| Litres-1 | deca (dal) - 10 times unit | deci (d) $\frac{1}{10}$ of unit | | 100 litres = 1 hectolitre |

Length

1 inch = 25.4 millimetres (mm)
 1 foot = 30.48 centimetres (cm)
 1 yard = 0.9144 metre (m)
 1 mile = 1.6093 kilometres (km)
 1 millimetre = 0.0328 inch.
 1 centimetre = 0.0328 foot
 1 metre = 1.094 yards
 1 kilometre = 0.62137 mile

| Centimetres | Inch |
|-------------|---------|
| 2.540 | 1 0.394 |
| 5.080 | 2 0.787 |
| 7.620 | 3 1.181 |
| 10.160 | 4 1.575 |
| 12.700 | 5 1.969 |
| 15.240 | 6 2.362 |
| 17.780 | 7 2.756 |
| 20.320 | 8 3.150 |
| 22.860 | 9 3.543 |

| Metres | Yards |
|--------|---------|
| 0.914 | 1 1.094 |
| 1.829 | 2 2.187 |
| 2.743 | 3 3.281 |
| 3.658 | 4 4.374 |
| 4.572 | 5 5.468 |
| 5.486 | 6 6.562 |
| 6.401 | 7 7.655 |
| 7.315 | 8 8.749 |
| 8.230 | 9 9.843 |

| Kilometres | Miles |
|------------|---------|
| 1.609 | 1 0.621 |
| 3.219 | 2 1.243 |
| 4.828 | 3 1.864 |
| 6.437 | 4 2.485 |
| 8.047 | 5 3.107 |
| 9.656 | 6 3.728 |
| 11.265 | 7 4.350 |
| 12.875 | 8 4.971 |
| 14.484 | 9 5.592 |

Volume

1 inch³ = 16.387 centimetres³
 1 foot³ = 28.316 decimetres³
 1 pint³ = 0.568 litre
 1 imperial gallon = 4.546 litres
 1 centimetre³ = 0.0610 inch³
 1 decimetre³ = 0.035 feet³
 1 litre = 1.76 pints
 1 litre = 0.220 Imperial gallon

| Litre | Gallons |
|--------|---------|
| 4.546 | 1 0.220 |
| 9.092 | 2 0.440 |
| 13.638 | 3 0.660 |
| 18.184 | 4 0.880 |
| 22.730 | 5 1.110 |
| 27.276 | 6 1.320 |
| 31.822 | 7 1.540 |
| 36.368 | 8 1.760 |
| 40.914 | 9 1.980 |

Weight

1 ounce = 28.349 gm.
 1 pound = 0.4536 kg.
 1 stone = 6.350 kilogrammes
 1 cwt = 50/80 kilogrammes
 1 ton = 1.016 metric tonnes
 1 gramme = 0.03527 ounce
 1 kilogramme = 2.205 pounds
 1 kilogramme = 0.158 stone
 1 kilogramme = 0.01968 cwt
 1 metric tonne = 0.09842

| Kilograms | Pounds |
|-----------|----------|
| 0.454 | 1 2.205 |
| 0.907 | 2 4.405 |
| 1.361 | 3 6.614 |
| 1.814 | 4 8.819 |
| 2.268 | 5 11.023 |
| 2.722 | 6 13.228 |
| 3.175 | 7 15.432 |
| 3.629 | 8 17.637 |
| 4.082 | 9 19.872 |

Area

1 sq. inch = 6.4516 sq. cm.
 1 sq. yard = 0.8361 sq. metre
 1 sq. mile = 2.589 sq. kilometres
 1 acre = 4047 sq. metres
 1 sq. centimetre = 0.155 sq. inch
 1 sq. metre = 1.1960 sq. yards
 1 sq. kilometre = 0.386 sq. mile
 1 hectare = 10.000 sq. metres
 1 hectare = 2.471 acres

| Sq. Metres | Sq. Yards |
|------------|-----------|
| 0.836 | 1 1.196 |
| 1.672 | 2 2.392 |
| 2.508 | 3 3.588 |
| 3.345 | 4 4.784 |
| 4.181 | 5 5.980 |
| 5.017 | 6 7.176 |
| 5.853 | 7 8.372 |
| 6.689 | 8 9.568 |
| 7.525 | 9 10.764 |

Easy Conversion

Metres into yards
 add one-tenth
 Yards into metres
 deduct one-tenth
 Kilometres into miles
 multiply by 5 and divide by 8
 Miles into kilometres
 multiply by 8 and divide by 5
 Litres into pints
 multiply by 7 and divide by 4
 Pints into litres
 multiply by 4 and divide by 7
 Litres into gallons
 multiply by 2 and divide by 9
 Gallons into litres
 multiply by 9 and divide by 2
 Kilograms into pounds
 divide by 9 and multiply by 20
 Pounds into kilograms
 divide by 20 and multiply by 9

Double conversion Tables : The central figures represent either of the two columns besides them, as the case may be Example : 1 kilometre = 0.621 mile and one mile = 1.609 kilometres.

IMPORTANT STD CODES

| | | | | | | | |
|-----------------|--------|---------------|--------|---------------|---------|-----------------|------------|
| A | | Ballia | 0549 | Bilaspur | 07752 | DELHI | 011 |
| Abohar | 01634 | Ballipatnam | 0497 | Bilaspur(HP) | 01978 | Deoband | 01336 |
| Aburoad | 029741 | Balrampur | 05263 | Bogadi | 0821 | Deshonke | 0151 |
| Adityapur | 0657 | Balurghat | 03522 | Bokaro | 06542 | Dewas | 07272 |
| Agartala | 0381 | Banda | 0519 | Bundi | 0747 | Dhahanu | 02528 |
| Agra | 0562 | Bandikul | 01420 | Burdwan | 0342 | Dhanbad | 0326 |
| Ahmedabad | 079 | Bangerpet | 08153 | Buxar | 06183 | Dharamsala | 01892 |
| Ahmednagar | 0241 | Banglore | 080 | Bykampady | 0824 | Dharmasthala | 08256 |
| Aizwal | 0389 | Banswara | 02962 | C | | Dharwar | 0836 |
| Ajmer | 0145 | Barabanki | 0524 | Calicut | 0495 | Dholpur | 05642 |
| Akluj | 0218 | Baramati | 02112 | Cannanore | 0497 | Dhruva | 0651 |
| Akola | 0724 | Baramulla | 01952 | Carmelaram | 080 | Dhulia | 02562 |
| Alandurai | 0422 | Barasat | 033 | Chaibasa | 06582 | Dibrugarh | 0373 |
| Aligarh | 0571 | Barauni | 06373 | Chamba | 018992 | Digboi | 037539 |
| Alipur | 08155 | Baraut | 01234 | Chandake | 0674 | Dimapur | 03862 |
| Allahabad | 0532 | Bareilly | 0581 | Chandigarh | 0172 | Dindigal | 0451 |
| Alleppey | 0477 | Barmer | 02982 | Channapatna | 08113 | Dispur | 0361 |
| Almora | 05962 | Baroda | 0265 | Chapprapadbu | 0498 | Doda | 01996 |
| Alnavar | 0836 | Basti | 05542 | Chembari | 0498 | Dombivilli | 0251 |
| Alwar | 0144 | Beawer | 01462 | Chendia | 08382 | Durg | 0788 |
| Ambala | 0171 | Beed | 0231 | Chennai | 044 | Dwarka | 02892 |
| Ambalamugal | 0484 | Begusarai | 06342 | Chennapatna | 047525 | E | |
| Ambalathara | 0499 | Behrampur(WB) | 03482 | Chhaharata | 0183 | Edakkad | 0497 |
| Ambemath | 0251 | Belgaum | 0831 | Chhapra | 06152 | Elluru | 08812 |
| Ambikapur | 07774 | Belgundi | 0831 | Chhindwara | 07162 | Ernakulam | 0484 |
| Amboori | 0471 | Belur (Hubli) | 083095 | Chidambram | 04144 | Erode | 0424 |
| Amethi | 053681 | Belwadi | 0821 | Chinakadu | 0474 | Etah | 05742 |
| Amraoti | 0721 | Bettiah | 06254 | Chittadrikkal | 0499 | Etawa | 0568 |
| Amritsar | 0183 | Betul | 07141 | Chittorgarh | 01472 | F | |
| Anandapur | 06731 | Bhagalpur | 0641 | Chottanikkara | 0484711 | Faizabad | 05272 |
| Anantang | 01932 | Bharatpur | 05644 | Cochin | 0484 | Fajamundry | 0883 |
| Anekal | 080 | Bharuch | 02642 | Coimbatore | 0422 | Faridkot | 01639 |
| Ankalgi | 0831 | Bhatapara | 03164 | Combay | 02698 | Fatehpur | 0518 |
| Arachallur | 0424 | Bhatinda | 0164 | Coochbehar | 03582 | Fazilka | 01638 |
| Arrah | 06182 | Bhavnagar | 0278 | Cudappah | 08562 | Feroke | 0495 |
| Asansol | 0341 | Bhillai | 0788 | Cuttack | 0671 | Firojabad | 0561 |
| Aurangabad | 0240 | Bhilwara | 01482 | D | | G | |
| Aurangabad (BH) | 06186 | Bhind | 07534 | Dabhoi | 02663 | Gandhidham | 02836 |
| Ayarathally | 0821 | Bhiwadi | 01493 | Dabwali | 01668 | Gandhinagar | 02712 |
| Ayodhya | 05276 | Bhiwandi | 02522 | Dadri | 05737 | Gandhinagar(KR) | 0481 |
| Azamgarh | 0546 | Bhiwani | 01664 | Daltanganj | 06562 | Gangaikondan | 0462 |
| B | | Bhopal | 0755 | Daman | 02636 | Gangaralchatra | 0821 |
| Badaun | 05832 | Bhubaneshwar | 0674 | Damoh | 07812 | Gangtok | 03592 |
| Bagdogra | 03556 | Bhuj | 02832 | Danapur | 0612 | Gannaur | 01264 |
| Bahraich | 05252 | Bhurhanpur | 0735 | Darbanga | 06272 | Garg | 0836 |
| Balachor | 0891 | Bhusaval | 02582 | Darjeeling | 0354 | Gauhati | 0361 |
| Balaghat | 07632 | Bijapur | 08352 | Daund | 021176 | Gaya | 0631 |
| Balasore | 06782 | Bijnore | 01342 | Dehradun | 0135 | Ghazipur | 0548 |
| Ballarpur | 07174 | Bikaner | 0151 | Dehuroad | 0212 | Girdih | 06532 |

IMPORTANT STD CODES Contd.

| | | | | | | | |
|-----------------|-------|----------------|--------|-------------------|------------|-------------------|------------|
| Gohana | 01263 | Jatrabad | 02799 | Karivellur | 0498 | Malkapuram | 0891 |
| Gonda | 05262 | Jagdapur | 07782 | Karjat | 02415 | Manachallur | 0431 |
| Gondia | 07182 | Jahanbad | 06114 | Karnal | 0184 | Mandore | 0291 |
| Gopalganj | 06156 | Jaipur | 0141 | Karnire | 0824 | Mandya | 08232 |
| Gopeshwar | 01372 | Jaisalmer | 02992 | Karwar | 08382 | Mangalore | 0824 |
| Gorakhpur | 0551 | Jaisinghpur | 023383 | Kasauli | 01792 | Manjura | 0261 |
| Goregaon | 07187 | Jalgaon | 0257 | Kashipur | 05947 | Manmad | 02552 |
| Guddimamhaili | 08118 | Jalandhar | 0181 | Kathua | 01922 | Manol | 08538 |
| Gudur | 08624 | Jalna | 02482 | katni | 07622 | Marangatapally | 0482 |
| Guna | 07542 | Jalore | 02973 | Kausa | 0227 | Mathura | 0565 |
| Guntakel | 08552 | Jamnagar | 0288 | Kavindapadi | 04256 | Maunath Bhanjan | 0547 |
| Guntur | 0863 | Jamkhandi | 08353 | Kazipel | 08712 | Mayyil | 0498 |
| Gurdaspur | 01874 | Jammu | 0191 | Khagaria | 06244 | Meerut | 0121 |
| Gurgaon | 0124 | Jamshedpur | 0657 | Khandwa | 0733 | Meghalapur | 01821 |
| Gwalior | 0751 | Jaunpur | 05452 | Khatauli | 01316 | Mehsana | 02734 |
| H | | Jedimetta | 040 | Khurja | 05738 | Midnapur | 03226 |
| Hailymandi | 0124 | Jeypore(K) | 06854 | Killiyanthara | 0497 | Miraj | 023382 |
| Haldia | 03224 | Jhabua | 07392 | Kodaikanal | 04542 | Mirzapur | 05442 |
| Haldwani | 05948 | Jhalukban | 0361 | Kohima | 0370 | Moga | 01636 |
| Halga | 0831 | Jhansi | 0517 | Kolhapur | 0231 | Moghaisarai | 05412 |
| Halol | 02676 | Jharia | 0326 | KOLKATA | 033 | Mohali | 0172 |
| Hamirpur | 01972 | Jharsuguda | 06645 | Konark | 06758 | Monghyr | 06344 |
| Hamirpur(UP) | 0528 | JhumriTilaiya | 06534 | Kongad | 0491 | Moradabad | 0591 |
| Hanumangarh | 01552 | Jhunjhunu | 01592 | Kopergaon | 024232 | Morar | 0751 |
| Hapur | 0122 | Jind | 01681 | Korukonda | 0883 | Motihari | 06257 |
| Hardoi | 05852 | Jodhpur | 0291 | Kota | 0744 | Mukerian | 01883 |
| Hardwar | 0133 | Joginder Nagar | 01908 | Kotdwar | 01382 | Mulauthuruty | 0484 |
| Hassan | 08172 | Jorhal | 0376 | Kottayam | 0481 | Mulleria | 0499 |
| Hathras | 05722 | Jodhimath | 01389 | Kozikode | 0495 | MUMBAI | 022 |
| Hazari Bagh | 06546 | Junagarh | 0285 | Kullu | 01902 | Murena | 07532 |
| Hebbagudi | 0804 | K | | Kumbakonam | 0435 | Mussoorie | 0135632 |
| Hebsur | 0836 | K.K. Koppa | 0831 | Kuppepadavu | 0824 | Muzzafarnagar | 0131 |
| Hirehalli | 0816 | Kadakkai | 0475 | Kurichi | 0422 | Muzzafarpur | 0621 |
| Hissar | 01662 | Kadappuram | 0487 | Kurnool | 08518 | Mysore | 0821 |
| Hodel | 01276 | Kadiroor | 0497 | L | | N | |
| Hoshangabad | 07574 | Kaithal | 01746 | Lakhanpur | 05643 | Nabha | 01765 |
| Hoshiarpur | 01882 | Kalamboli | 0227 | Lalitpur | 05176 | Nadiad | 0268 |
| Howarh | 033 | Kalka | 01733 | Latur | 02382 | Nagamalaitukottai | 0452 |
| Hubli | 0836 | Kalmeshwar | 0711 | Leh | 01982 | Nagamalpudh | 0452 |
| Hublipintooroad | 0836 | Kalyan | 0251 | Lucknow | 0522 | Nagpur | 0712 |
| Hyderabad | 040 | Kangazha | 0482 | Ludhiana | 0161 | Nahan | 01702 |
| I | | Kangra | 018926 | M | | Naini | 0532 |
| Ichalkaranji | 02324 | Kaniapuram | 0471 | Madanapalle | 08571 | Nainital | 05942 |
| Imphal | 03852 | Kanke | 0651 | Madhurawada | 0891 | Najibabad | 01341 |
| Indore | 0731 | Kanpur | 0512 | Madukkaral | 0422 | Nanded | 02462 |
| Itanagar | 03781 | Kanyakumari | 04652 | Madurai | 0452 | Nandial | 08514 |
| Itarsi | 07572 | Kanzikuzhi | 0481 | Madurai Ellisnaga | 0452 | Nangli | 08159 |
| J | | Kapurthala | 01822 | Malegaon | 02554 | Narnaul | 01282 |
| Jabalpur | 0761 | Karakkonam | 0471 | Malkapur | 02315 | Nasik | 0253 |

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|--------------------|------------|-------------|---------|-----------------|--------|-------------------|--------|
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| Nawalgarh | 01592 | Pondicherry | 0413 | Samastipur | 06274 | Thirunagar | 0452 |
| Neemka-thana | 01574 | Poonch | 01965 | Sambalpur | 0663 | Thondamuthur | 0422 |
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| NEW DEHLI | 011 | Poranki | 0866582 | Sangli | 0233 | Tinsukia | 0374 |
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| Nilamel | 0475 | Portblair | 03192 | Saravanapatti | 0422 | Tirunelveli | 0462 |
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| Nokha | 01531 | Prathipadu | 0863 | Sasaram | 06184 | Tirupati | 08574 |
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| Osmanabad | 02472 | Q | | Seoni | 07692 | Tundla | 05612 |
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| P | | Rabella | 0227 | Shahbad | 01744 | U | |
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| Pali | 02142 | Raigarh | 07762 | Shimla | 0177 | Udhampur | 01992 |
| Palighat | 0491 | Raipur (MP) | 0771 | Siker | 01572 | Ujjain | 0734 |
| Pallikara | 0499 | Raisen | 07482 | Silchar | 03842 | Ulhasnagar | 0251 |
| Palwal | 01275 | Rajamundry | 0883 | Siliguri | 0353 | Ullal | 0824 |
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| Bulgaria | 359 | Dublin | 1 | Warsaw | 2 | Birmingham | 21 |
| Sofia | 2 | Italy | 39 | Portugal | 351 | Glasgow | 41 |
| Canada | 1 | Genda | 10 | Lisbon | 1 | London (Inner) | 171 |
| Montreal | 514 | Milano | 2 | Qatar | 974 | Liverpool | 51 |
| Toronto | 416 | Rome | 6 | Doha | NAC | Manchester | 61 |
| Vancouver | 604 | Japan | 81 | Russia | 7 | United States | 1 |
| China | 86 | Kobe | 78 | Moscow | 95 | Chicago | 312 |
| Beijing | 1 | Kyoto | 75 | Leningrad | 812 | Houston | 713 |
| Cyprus | 357 | Osaka | 6 | Saudi Arabia | 966 | Los Angeles | 213 |
| Nicosia | 2 | Tokyo | 33 | Jeddah | 2 | Miami | 305 |
| Czech | 42 | Jordan | 962 | Mecca | 2 | New Jersey | 732 |
| Prague | 2 | Amman | 6 | Riyadh | 1 | New York | 718 |
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| Alexandria | 3 | Kuwait | 965 | Slovakia | 42 | Kiev | 44 |
| Cairo | 2 | Kuwait | NAC | Bratislava | 7 | Uzbekistan | 7 |
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| Helsinki | 0 | Luxembourg | NAC | Barcelona | 3 | Venezuela | 58 |
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| Suva | NAC | Kuala-Lumpur | 3 | Sri Lanka | 94 | Zambia | 260 |
| France | 33 | Maldives | 960 | Colombo | 1 | Kitwe | 2 |
| Lyon | 7 | Male | 32 | Jaffna | 21 | Lusaka | 1 |
| Nice | 93 | Mexico | 52 | Sweden | 46 | Ndola | 2 |
| Paris (City) | 1 | Mexico City | 5 | Stockholm | 8 | Zimbabwe | 263 |
| Germany | 49 | Mauritius | 230 | Switzerland | 41 | Harare | 4 |
| | | Port St. Louis | NAC | | | | |

READY-REFERENCE CALENDAR

For ascertaining any day of the week for any given time from 1800 to 2050 inclusive

| COMMON YEARS, 1800 TO 2050 | | | | | | | | | | J | F | M | A | M | J | J | A | S | O | N | D | |
|----------------------------|------|------|------|------|------|------|------|------|------|---|----|---|---|---|---|---|---|---|---|---|---|--|
| | | | | | | | | | | a | e | a | p | a | u | u | u | e | c | o | e | |
| | | | | | | | | | | n | b | r | r | y | n | l | g | p | t | v | c | |
| 1801 | 1829 | 1857 | 1885 | 1914 | 1942 | 1970 | 1998 | 2026 | | | | | | | | | | | | | | |
| 1807 | 1835 | 1863 | 1891 | 1925 | 1953 | 1981 | 2009 | 2037 | | 4 | 7 | 7 | 3 | 5 | 1 | 3 | 6 | 2 | 4 | 7 | 2 | |
| 1818 | 1846 | 1874 | 1903 | 1931 | 1959 | 1987 | 2015 | 2043 | | | | | | | | | | | | | | |
| 1802 | 1830 | 1858 | 1886 | 1915 | 1943 | 1971 | 1999 | 2027 | | | | | | | | | | | | | | |
| 1813 | 1841 | 1869 | 1897 | 1926 | 1954 | 1982 | 2010 | 2038 | | 5 | 1 | 1 | 4 | 6 | 2 | 4 | 7 | 3 | 5 | 1 | 3 | |
| 1819 | 1847 | 1875 | 1909 | 1937 | 1965 | 1993 | 2021 | 2049 | | | | | | | | | | | | | | |
| 1803 | 1831 | 1859 | 1887 | 1921 | 1949 | 1977 | 2005 | 2033 | | | | | | | | | | | | | | |
| 1814 | 1842 | 1870 | 1898 | 1927 | 1955 | 1983 | 2011 | 2039 | | 6 | 2 | 2 | 5 | 7 | 3 | 5 | 1 | 4 | 6 | 2 | 4 | |
| 1825 | 1853 | 1881 | 1910 | 1938 | 1966 | 1994 | 2022 | 2050 | | | | | | | | | | | | | | |
| 1805 | 1833 | 1861 | 1889 | 1907 | 1935 | 1963 | 1991 | 2019 | 2047 | | | | | | | | | | | | | |
| 1811 | 1839 | 1867 | 1895 | 1918 | 1946 | 1974 | 2002 | 2030 | | 2 | 5 | 5 | 1 | 3 | 6 | 1 | 4 | 7 | 2 | 5 | 7 | |
| 1822 | 1850 | 1878 | 1901 | 1929 | 1957 | 1985 | 2013 | 2041 | | | | | | | | | | | | | | |
| 1800 | 1823 | 1851 | 1879 | 1913 | 1941 | 1969 | 1997 | 2025 | | | | | | | | | | | | | | |
| 1806 | 1834 | 1862 | 1890 | 1919 | 1947 | 1975 | 2003 | 2031 | | 3 | 6 | 6 | 2 | 4 | 7 | 2 | 5 | 1 | 3 | 6 | 1 | |
| 1817 | 1845 | 1873 | 1902 | 1930 | 1958 | 1986 | 2014 | 2042 | | | | | | | | | | | | | | |
| 1809 | 1837 | 1865 | 1893 | 1911 | 1939 | 1967 | 1995 | 2023 | | | | | | | | | | | | | | |
| 1815 | 1843 | 1871 | 1899 | 1922 | 1950 | 1978 | 2006 | 2034 | | 7 | 3 | 3 | 6 | 1 | 4 | 6 | 2 | 5 | 7 | 3 | 5 | |
| 1826 | 1854 | 1882 | 1905 | 1933 | 1961 | 1969 | 2017 | 2045 | | | | | | | | | | | | | | |
| 1810 | 1838 | 1866 | 1894 | 1917 | 1945 | 1973 | 2001 | 2029 | | | | | | | | | | | | | | |
| 1821 | 1849 | 1877 | 1900 | 1923 | 1951 | 1979 | 2007 | 2035 | | 1 | 4 | 4 | 7 | 2 | 5 | 7 | 3 | 6 | 1 | 4 | 6 | |
| 1827 | 1855 | 1883 | 1906 | 1934 | 1962 | 1990 | 2018 | 2046 | | | | | | | | | | | | | | |
| LEAP YEARS, 1804 TO 2048 | | | | | | | | | | | 29 | | | | | | | | | | | |
| 1804 | 1832 | 1860 | 1888 | | 1928 | 1956 | 1984 | 2012 | 2040 | 7 | 3 | 4 | 7 | 2 | 5 | 7 | 3 | 6 | 1 | 4 | 6 | |
| 1808 | 1836 | 1864 | 1892 | 1904 | 1932 | 1960 | 1988 | 2016 | 2044 | 5 | 1 | 2 | 5 | 7 | 3 | 5 | 1 | 4 | 6 | 2 | 4 | |
| 1812 | 1840 | 1868 | 1896 | 1908 | 1936 | 1964 | 1992 | 2020 | 2048 | 3 | 6 | 7 | 3 | 5 | 1 | 3 | 6 | 2 | 4 | 7 | 2 | |
| 1816 | 1844 | 1872 | | 1912 | 1940 | 1968 | 1996 | 2024 | | 1 | 4 | 5 | 1 | 3 | 6 | 1 | 4 | 7 | 2 | 5 | 7 | |
| 1820 | 1848 | 1876 | | 1916 | 1944 | 1972 | 2000 | 2028 | | 6 | 2 | 3 | 6 | 1 | 4 | 6 | 2 | 5 | 7 | 3 | 5 | |
| 1824 | 1852 | 1880 | | 1920 | 1948 | 1976 | 2004 | 2032 | | 4 | 7 | 1 | 4 | 6 | 2 | 4 | 7 | 3 | 6 | 1 | 3 | |
| 1828 | 1856 | 1884 | | 1924 | 1952 | 1980 | 2008 | 2036 | | 2 | 5 | 6 | 2 | 4 | 7 | 2 | 5 | 1 | 3 | 6 | 1 | |

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | | | | | | |
|-----------|----|-----------|----|-----------|----|-----------|----|-----------|----|-----------|----|-----------|----|
| Monday | 1 | Tuesday | 1 | Wednesday | 1 | Thursday | 1 | Friday | 1 | Saturday | 1 | SUNDAY | 1 |
| Tuesday | 2 | Wednesday | 2 | Thursday | 2 | Friday | 2 | Saturday | 2 | SUNDAY | 2 | Monday | 2 |
| Wednesday | 3 | Thursday | 3 | Friday | 3 | Saturday | 3 | SUNDAY | 3 | Monday | 3 | Tuesday | 3 |
| Thursday | 4 | Friday | 4 | Saturday | 4 | SUNDAY | 4 | Monday | 4 | Tuesday | 4 | Wednesday | 4 |
| Friday | 5 | Saturday | 5 | SUNDAY | 5 | Monday | 5 | Tuesday | 5 | Wednesday | 5 | Thursday | 5 |
| Saturday | 6 | SUNDAY | 6 | Monday | 6 | Tuesday | 6 | Wednesday | 6 | Thursday | 6 | Friday | 6 |
| SUNDAY | 7 | Monday | 7 | Tuesday | 7 | Wednesday | 7 | Thursday | 7 | Friday | 7 | Saturday | 7 |
| Monday | 8 | Tuesday | 8 | Wednesday | 8 | Thursday | 8 | Friday | 8 | Saturday | 8 | SUNDAY | 8 |
| Tuesday | 9 | Wednesday | 9 | Thursday | 9 | Friday | 9 | Saturday | 9 | SUNDAY | 9 | Monday | 9 |
| Wednesday | 10 | Thursday | 10 | Friday | 10 | Saturday | 10 | SUNDAY | 10 | Monday | 10 | Tuesday | 10 |
| Thursday | 11 | Friday | 11 | Saturday | 11 | SUNDAY | 11 | Monday | 11 | Tuesday | 11 | Wednesday | 11 |
| Friday | 12 | Saturday | 12 | SUNDAY | 12 | Monday | 12 | Tuesday | 12 | Wednesday | 12 | Thursday | 12 |
| Saturday | 13 | SUNDAY | 13 | Monday | 13 | Tuesday | 13 | Wednesday | 13 | Thursday | 13 | Friday | 13 |
| SUNDAY | 14 | Monday | 14 | Tuesday | 14 | Wednesday | 14 | Thursday | 14 | Friday | 14 | Saturday | 14 |
| Monday | 15 | Tuesday | 15 | Wednesday | 15 | Thursday | 15 | Friday | 15 | Saturday | 15 | SUNDAY | 15 |
| Tuesday | 16 | Wednesday | 16 | Thursday | 16 | Friday | 16 | Saturday | 16 | SUNDAY | 16 | Monday | 16 |
| Wednesday | 17 | Thursday | 17 | Friday | 17 | Saturday | 17 | SUNDAY | 17 | Monday | 17 | Tuesday | 17 |
| Thursday | 18 | Friday | 18 | Saturday | 18 | SUNDAY | 18 | Monday | 18 | Tuesday | 18 | Wednesday | 18 |
| Friday | 19 | Saturday | 19 | SUNDAY | 19 | Monday | 19 | Tuesday | 19 | Wednesday | 19 | Thursday | 19 |
| Saturday | 20 | SUNDAY | 20 | Monday | 20 | Tuesday | 20 | Wednesday | 20 | Thursday | 20 | Friday | 20 |
| SUNDAY | 21 | Monday | 21 | Tuesday | 21 | Wednesday | 21 | Thursday | 21 | Friday | 21 | Saturday | 21 |
| Monday | 22 | Tuesday | 22 | Wednesday | 22 | Thursday | 22 | Friday | 22 | Saturday | 22 | SUNDAY | 22 |
| Tuesday | 23 | Wednesday | 23 | Thursday | 23 | Friday | 23 | Saturday | 23 | SUNDAY | 23 | Monday | 23 |
| Wednesday | 24 | Thursday | 24 | Friday | 24 | Saturday | 24 | SUNDAY | 24 | Monday | 24 | Tuesday | 24 |
| Thursday | 25 | Friday | 25 | Saturday | 25 | SUNDAY | 25 | Monday | 25 | Tuesday | 25 | Wednesday | 25 |
| Friday | 26 | Saturday | 26 | SUNDAY | 26 | Monday | 26 | Tuesday | 26 | Wednesday | 26 | Thursday | 26 |
| Saturday | 27 | SUNDAY | 27 | Monday | 27 | Tuesday | 27 | Wednesday | 27 | Thursday | 27 | Friday | 27 |
| SUNDAY | 28 | Monday | 28 | Tuesday | 28 | Wednesday | 28 | Thursday | 28 | Friday | 28 | Saturday | 28 |
| Monday | 29 | Tuesday | 29 | Wednesday | 29 | Thursday | 29 | Friday | 29 | Saturday | 29 | SUNDAY | 29 |
| Tuesday | 30 | Wednesday | 30 | Thursday | 30 | Friday | 30 | Saturday | 30 | SUNDAY | 30 | Monday | 30 |
| Wednesday | 31 | Thursday | 31 | Friday | 31 | Saturday | 31 | SUNDAY | 31 | Monday | 31 | Tuesday | 31 |

NOTE: To ascertain any day of the week, first look in the table for the year required and under the months are figures which refer to the corresponding figures at the head of the columns of the days below. For Example:- To know on what day of the week 15th Aug., 1872 fell, look in the table of years for 1872, and in a parallel line under August is figure 4, which directs to column 4 in which it will be seen that August 15 fell on Thursday.

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“Each nation is a Shakti or power of the evolving spirit in humanity and lives by the principle which it embodies. India is the Bharata Shakti, the living energy of a great spiritual conception, and fidelity to it is the very principle of her existence. For by its virtue alone she has been one of the immortal nations; this alone has been the secret of her amazing persistence and perpetual force of survival and revival.”

– Sri Aurobindo

“For this thing is written in the book of God and nothing can prevent it,... that the national life of India shall meet and possess its divine and mighty destiny.”

– Sri Aurobindo

“India cannot perish, our race cannot become extinct, because among all the divisions of mankind it is to India that is reserved the highest and the most splendid destiny, the most essential to the future of the human race. It is she who must send forth from herself the future religion of the entire world, the Eternal Religion which is to harmonise all religion, science and philosophies and make mankind one soul.”

– Sri Aurobindo

